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THE METHOD OF THE DIVINE GOVERNMENT.

THE Method of the Divine Government is deliberate and gradual. In the employment of instrumentalities of doing good, God often uses a series of instrumentalities, all tending to the same result; each preparing the way more and more, till, in the last, the consummation is effected. Hence our not seeing immediate fruits springing from our endeavors ought in no case to discourage us, or prevent our continued exertions.

It may then be asked, in the way of objection,—Ought we to be satisfied with our unsuccessful labors? We answer, though the want of success is not to discourage us, it should lead us to great anxiety and self-distrust. Is it divine truth that we have uttered, and not some covert form of error? Have we cherished a right spirit? Have we been under the influence of the truth ourselves? Have we prayed as we ought for its prosperity? Have we not set man forward and Christ in the back-ground, instead of making Christ and him crucified all and in all? Have we given as freely as we ought, as stewards of our divine Master? Thus the want of success ought to lead us to self-scrutiny. It ought to conduct us to the question, is not the absence of success a fruit of some deficiency in ourselves? We ought to be dissatisfied with ourselves, that we are not more efficient pleaders for God, and more faithful laborers in his cause,—more prayerful, more philanthropic, more liberal, more holy. But, if no deficiency of this sort is to be discovered, we should still labor in hope and faith, remembering that “in due season we shall reap if we faint not.”

Again, an objector, claiming the necessity of immediate results, may say, drawing his illustration from material things, that a cause must produce an immediate effect, or it is powerless. But this is not a parallel case. Physical operations are not the rule of spiritual ones. Human mechanics are not the rule or pattern of the operations of the Holy Spirit. The impression of matter upon matter is in all respects different from the intercourse of mind with mind. And illustrations drawn from the one are not applicable to the other. If any physical illustrations are in place, they are only those which are drawn from God's works in nature as compared with the gracious work of his Spirit. And here, we are confident, our theory is confirmed.

Many reasons can be conceived why God chooses to employ often a series of instrumentalities, and a deliberate method in effecting good.

1. By this plan, the glory of any good, being not distinctly traceable to any human instrumentality, is the Lord's. Such is our corrupt nature, so easily is the tinder of our pride kindled, so ready are we to bless ourselves for the blessings diffused by our agency, that it is necessary, even if it were not otherwise for the best, for God to check the spirit of self-praise by withholding the occasion of it. If a sinner were snatched by our single hand, as a brand from the burning, if no agency but our own were concerned under God in so benign a work, how natural it is that we should sacrifice to our own net, and burn incense to our own drag, saying, "My power, and my hand hath done it." But under the present arrangement, God prevents such a result. By employing a series of agencies, operating often at distant intervals, he hides pride from man. First, a truth is lodged in the infantile heart by parental instruction; knowledge opens imperceptibly upon the understanding by reading and hearing through our whole childhood and youth; an awakening providence, or a serious address from time to time leads to religious thoughts; the heart often hardened by sin is often softened again by new views of obligation, new acts of divine goodness, or new communications of spiritual truth. Here a warning from the pulpit, there an affectionate entreaty from a Sabbath school teacher, and afterwards solemn reflections suggested now by this servant of God, and now by another, falling upon the heart not wholly unprepared for such influences, unite to bring the sinner, through grace, to the feet of Christ. The hand that wielded the earliest agency in the conversion of a sinner may have long been still in death, and the voice by which the heart was first softened may have broken forth in the anthem of the glorified, before the last effective blow shall have been struck, and the instrumentality set in motion by which the sinner is saved: as the genial warmth, and soft airs, and the rains of spring, which enticed the sap to its ancient channels and projected the first tender leaf, are perished, long before the last summer day has matured the rich cluster upon the vine. In giving an account of the history of their conversion, men often tell what first awakened their attention, by whose ministry they were brought to Christ, under what influence they were led to cherish hope in the Savior. Often there are such apparent instrumentalities. These are, to the individuals concerned, the visible means and agents of their conversion; and as such they do well to cherish them in everlasting and grateful remembrance. But these are not the only agencies employed. And he who ascribes to them all praise, or who blesses himself as if he were the only honored instrumentality of planting another jewel in the Redeemer's diadem, mistakes wholly the method of the divine procedure. It is like the mistake of him who should assert that all the water of the Mississippi, which goes on swelling and widening as it rushes to the sea, came from the small lake at its source, or from the last rill that flows into it—without regarding the tributary floods, pouring into it both from the east and the west, from its source to its outlet. It is as if one should ascribe the harvest that fills his house with food and his barns with plenty, to the last day of autumnal sunshine, that completed the maturity of his crops, and not to the dew, and rain, and heat, and the perpetual influences, that came imperceptibly day and night upon the earth, till it brought forth, "first the blade, then the ear, then the full corn in the ear." If I baptize and welcome to the church a man in the strength of his years, who is counted a convert through my ministry, shall I arrogate praise to myself, as if no other hand had shared in his conversion? No, "other men labored, and I entered into their labors." The means of his conversion are to be sought in the servants of God who have preached to him, in the books he has read, in the truths

he has learned, in the providences he has witnessed or experienced, in the instructions of his childhood, in the first hymn that he lisped in the nursery. Sermon after sermon, and truth after truth have done each its own work in respect to him. One minister of Christ has poured in upon him his little tide of spiritual and awakening influence, and another has come, and been the means of deepening the impression produced by the former, till the last drop has made the cup overflow; the last rill has swelled the tide so that it has broken through the remaining obstacles, and forced its way to the sea. But who of all these agents and influences shall vaunt himself, as if the work were his? Who shall bid the rest retire, as of inferior consequence, while he claims the praise of the result? Will not each, in a spirit of humility and self-renunciation, ascribe the work to others as much as to himself, and all to God, saying, "Not unto us, not unto us, but to thy name be the glory. Other men labored and I entered into their labors." Thus it is that in heaven, all glory will be ascribed "to Him that sitteth on the throne and to the Lamb." Christianized empires may trace their conversion back to the hallowing influence of the first church—the first church to the labors of the earliest missionary, the earliest missionary to the pastor of his youth, to the entreaties of his Sabbath school teacher, to the example of the pious, to the instructions of his infancy, to the numberless influences which flowed upon him till he took his station in a heathen land, and became the spiritual father of converted thousands. "He that planteth and He that watereth are one." One may be further back from the result in the series of saving influences than another. But how honored are they who are permitted to share in the good work of saving souls!

2. God proceeds in the method we have described, that the temporary apparent inutility of the labors of his people may not lead them to discouragement. Many spiritual labors seem for a season to be without good results. How many sermons are preached to sinners, without producing the conversion of sinners. How many are preached to awaken the church, to revive its members, to lead them to the cultivation of fervent piety, without either awakening them or reviving them, or leading them to any higher degree of holy living. How many instructions are given by parents and Sabbath school teachers, which are immediately lost, to all appearance. The breath of the world breathes over them, and they vanish. Temptation resists their influence. Memory seems, treacherous to her trust, to forget them, and like water in a sieve, we go to seek them, but they are no where to be found. If all the good wrought by such efforts were necessarily immediate, how soon would discouragement overspread the church, and neither sermon nor exhortation, instruction, nor entreaty, nor prayer would any more be heard. But we do not know, according to the principles here advocated, that our efforts are useless. They may be useful in different degrees. If they are not random efforts, as a Christian's efforts ought never to be, though they may not be seen exerting their effect at once, they may exert a preparatory influence, opening the way for tides of blessing that shall live through eternity. We cannot see far enough to estimate the utility of our efforts. We can look but a little ways forward in time. We ought to look through eternity, for that is the harvest: there are the results. The farmer performs his well-directed labors, and then waits upon God for the rest. It is not time for him to be discouraged and to say he has planted in vain, till he has waited much beyond the ordinary time, and found that his good seed properly sown in good ground will not spring up. If he should give over his efforts at midsummer, because he was not permitted to reap the day after he had sowed, would you think him a

wise man? Should the merchant sit down in despair because one of his vessels is delayed for a day or two,—though not beyond what is known often to occur—when she may be ploughing her prosperous way through the deep, freighted with the richest cargo? And should the Christian despair of the success of his efforts, when he has only sown a little seed, and infinite ages remain in which the glorious harvest may wave in the airs of heaven, and the glad song of the reaper may go up among the acclamations to God and the Lamb? Let the mother go back to her infant charge, the teacher to his class, the minister to his pulpit, the private Christian to the work of private exhortation and prayer,—if any of them have yielded to discouragement,—to sow seeds that shall spring in time, and blossom in immortality. Wait till God's great work is finished; till all the preparatory steps have issued in the achievement of the ends proposed, till all the sown seed has germinated, till all the efforts that are to be blessed shall have been blessed to their fullest limit, till all the prayers that are to be answered shall have been answered—before you say, “I have labored in vain and spent my strength for nought.”

3. Another reason for God's method of employing a series of instrumentalities to effect a given end, is that his servants may rejoice at last in their mutual toils and successes. How short a time is it, and we who now contemplate these things in time, shall contemplate them with clearer light and stronger vision in eternity. And one of the most gratifying views of the Christian's history to be contemplated there, will be the various instrumentalities by which every one was brought to Christ. A prayer here, a Scripture there, here a hymn, there an exhortation, there a single impressive word, or a solemn providence, these were among the preparatory influences which brought the sinner to God's house, to the throne of grace, to the penitent's humility, and finally to the saint's glory. When we trace the agencies by which heaven has been made ours, how many lost links of influence will be restored to our memory, and how many justified spirits, among the agencies of our salvation, shall we embrace in glory with grateful hearts. When the aged and venerable minister of Christ, who had wept over his hearers, and, dying, left them in their sins, meets his younger successors, through whom they were finally converted—how he that sowed and he that reaped will rejoice together. When the successive ministers of a people, each entering into the fruit of the labors of all that went before him, shall meet at the judgment—and each inquire where is this man or woman, or that child over whom I so long watched and prayed,—if he finds them safe on the right hand, how they will rejoice in their mutual endeavors, and their mutual successes. When parents, teachers and pastors see the fruit of their labors in the souls of those on whom all exerted their quota of influence now safe in heaven, how will each, nobly renouncing all exclusive claim to the honor of their salvation, join with all the rest in bearing the precious treasure to Christ, and saying, Here Lord, am I, and the children whom thou hast given me. “Not unto us, not unto us, but to thy name be the glory.”

These principles have the highest applicability to the missionary enterprise, both domestic and foreign. In this restless age of the world, when men are filled perpetually with new schemes of aggrandizement and success, multitudes are migrating from the place of their birth to distant homes. The great west is the asylum of the oppressed and the hungry, who have fled from European tyranny and want. It is also the chosen dwelling of many of our own sons and daughters. They have left their New England or their Atlantic homes for an abode in that hive of the nations. The seeds of divine truth were sowed in their

minds, when we sat by their cradles and dandled them on our knees; when we took them with us to the sanctuary, or entrusted them to the benign influences of the Sabbath school. In many instances they have left us, preserved indeed in virtue, and honoring by their uprightness and intelligence the land which gave them birth; but without the saving hopes of the gospel. They have gone to regions where men think independently, and reason in that spirit of self-reliance which often leads astray like the meteor, and plunges men into destruction and perdition. Are then those seeds of spiritual truth buried too deeply to germinate? Will they be lost to the world? Is the soil faithless to which they were committed? No, by no means. God has taken them into his own keeping. He, without whom not a sparrow falls to the ground, will not suffer them to be wasted. "The precious grain can ne'er be lost." They will be nursed into life by God's Holy Spirit, attending the labors of some domestic missionary; and the appeals of the Christian minister, heard in a land where there is a famine of the word, will be clothed with tenfold power. They will be stirred into activity and energy by the very force of contrast. They will be stimulated by conscience. Thoughts long since forgotten will come back upon the memory, from whose tablets they seemed to have been obliterated; and the saving truths of the gospel, after having lain dormant for years and years of worldliness, may spring and grow. The seed planted years ago with prayer and watered with tears may bring forth a luxuriant harvest, that shall wave in golden profusion on the mountains and plains of the Western Valley. The gracious impressions committed to the hearts of our children and to the care of God here along the Atlantic slope, may wake an anthem of praise to the sacred Trinity, which, after we are sleeping in the dust, shall break along the opposite shores of our continent, and be echoed by the waves of the Pacific. The chords which we are now tuning may long years hence begin to sound in the extending territories of this country. And after their sweet vibrations have rebounded hither and thither, waking other souls to the same harmony, the melodious accents may be wafted upward, with the justified spirits of those who utter them, to swell our own heavenly hallelujahs. The parent who teaches his lisping child the truths of a Christian catechism,—the Sabbath school teacher, who instils lessons of religion into the hearts of his infant charge,—the rich who gives as the Lord has prospered him, and the poor who casts his mite into the treasury, and even the man or the woman of a single talent who uses that talent for the divine Master, shall have a hand in moulding distant generations, in swaying the future destinies of America, and in converting the world. We live not for the present only, but for all time. Such is God's government, that our actions are not for this age alone, but for all ages and for eternity. And, courage to the desponding laborer!—the time is coming when "he that soweth and he that reapeth shall rejoice together."

We live in a wide-spread country and in an age of benevolent effort. The field is the world; and it is possible for us in an eminent manner to cast abroad seed which shall hereafter spring up and wave in distant regions with a luxuriant harvest, either for the blessing or the woe of those to whom our influence may extend. Human efforts are not circumscribed in the narrow limits which used to bound them. Even obscure persons, moving in the most quiet walks of life, have it in their power to put in train influences which shall be felt in a hundred villages, and thousands of miles away from the places where they are known. The prayers which we offer here may be answered on a remote part of the globe. The benefaction which we give, out of the property which God

has entrusted to us as stewards, may be as seed sown broadcast on a windy day;—falling, we know not where;—but wafted on the wings of the breeze, and springing up, some in our own homes, some in neighboring towns, some in the Western Valley, and some among the dark and distant idolaters.

If there is force in these thoughts, as pertaining to the home-field of Christian enterprise, they are specially applicable to the cause of foreign missions.

It has so occurred, in divine providence, that but few missionaries among the heathen have seen any considerable portion of the fruit springing from their labors. Early worn out by excessive toils in exhausting and unhealthy climes, most of them leave their work in the midst. The seed is sown; but neither are the growing plants of grace nurtured by them, nor, much less, is the harvest gathered. The records of mortality among foreign missionaries exhibit a sad table of statistics. How few live to advanced age! How few live to see any thing like the proper results of their efforts! Most of them are occupied with preparatory work; and before the preparation even is completed, they are called away. Though they may be richly furnished for their sphere, God who is infinite in resources shows that he can do without them. God, the sovereign, who will not give his glory to another, sets aside now this instrument, and now that; and by successive servants of his accomplishes his merciful purposes.

But let not the evangelical laborer be dejected or discouraged. Whatever instrument God may employ, he will finish his work,—“for the mouth of the Lord hath spoken it.” A Christian soldier may die at his post, but God will preserve his cause from ruin. The Christian missionary, with burdened and burning soul, may die, exclaiming, “O the fate of the heathen,” as William Pitt died, exclaiming, “O my country.” But the God of missions holds the heathen, and the missions, and the sacred truth in his hands. And at the moment of deepest darkness, new light may be ready to break forth. God can spare us. We are not essential to his cause. He can raise up other helpers, born for such emergencies, and ordained to carry out the work we have begun. And when the converts from paganism are gathered from the east and the west, the north and the south, the fruits of the evangelical effort of successive ages, with the missionaries who have taught them, and the Christians who have given of their substance for the cause of Christ, and who have prayed for the prosperity of Zion, then will the sower and the reaper rejoice together. *

ENLISTING THE YOUNG IN THE MISSIONARY CAUSE.

WHETHER for the present or the future, THE YOUNG, it is generally allowed, constitute an element of power, and when wisely directed, an agency for good, of unappreciable value. It follows, therefore, that one of the best methods by which ministers may promote missions, is to create in this important class an early and enlightened interest in the great work of the world's evangelization. Now that this can be done is certain, from the resistless evidence of numerous facts: facts which clearly show that by means as simple as they are potent, ministers, whose powers and position are very various, may thus interest the minds of their youthful hearers, and by so doing shape and determine their future character. Indeed, we are assured that to this end their power is all but absolute,—we had well nigh written, omnipotent.

Assuming, then, that ministers may interest the minds of the young in missions, it follows that they can enlist their active aid in promoting them. At that unsophisticated period of life, the pleas of a self-indulgent disposition, the maxims of a false expediency, and the temptations to a course of truculent confor-

mity to the world, which in after years operate so injuriously, are comparatively powerless. These and other hindrances to useful effort do not dam up, and cannot easily turn aside, the fresh, full, sparkling current of generous feeling from its free and natural course. Then, its channel is seldom dry, or choked up with the sedgy luxuriance which springs from the mud and stagnation of a later period. As yet there are no artificial barriers between the first, best dictates of the heart and the corresponding movements of the hand. What, therefore, the one desires, the other is prepared to do. Hence, if the affections of the young are but engaged in missionary objects, their coöperation will follow. And in them we have obtained an agency possessing many of the best working elements,—ardor, leisure, energy, and easy access to all classes;—an agency of great efficiency, and that by which he may best accomplish the glorious design, “One generation shall praise thy name to another, and shall show forth thy mighty works!”

In proof of these assertions, we merely refer to the results of juvenile missionary organizations. For it may be affirmed without hesitation, that these have, in cases not a few, formed some of the most productive parts of our missionary machinery. But how has this happened? In almost every instance, it may be traced to the influence and activity of the minister. For although it sometimes occurs that devoted members of the church will supply their pastor's lack of service in this important department of usefulness, and so direct and encourage juvenile effort as to insure its success, the general rule is that such success will be in proportion to his endeavors. If he be constantly seen and heard as the patron of the youthful band; if they are cheered on by his animating voice; if his radiant smiles and pleasant sentences fall upon their young hearts like sunshine, then he will not only attach them to himself, but still more strongly to the object they are seeking to promote.

But the minister must not only countenance, he must also coöperate in these labors. There must be plan as well as purpose, system as well as spirit. One of his first objects should be, to combine the young in a compact missionary organization. Of this, however, we shall treat more fully in a subsequent paper. Here we must assume that, either such an organization exists, or at least that each congregation contains some who are engaged, or ready to engage in this good work. Now, in all such cases, there is one means by which ministers may certainly and continuously operate through the young upon evangelical efforts,—it is by meeting them periodically for missionary purposes. Such meetings, to say the least, are indispensable. To expect their progress, or even perseverance, apart from them, is to cherish a vain hope. Left to themselves, their hearts will fail, and their efforts flag. But while none require more pastoral encouragement than the young, by none will such encouragement be more amply repaid.

How often such meetings should be held cannot perhaps be determined,—but certainly not less frequently than once in every quarter. And surely it is not an unreasonable demand, when we ask ministers to devote four evenings in a year to so important an object as that of guiding this interesting class in the walks of usefulness; and thus promoting, by their agency, the salvation of the world.

And such meetings will bring to all who engage in them a large return. They will yield refreshment to the minister, and, by confirming his hold upon the affections of his young people, will eminently conduce to his usefulness. But upon them their power will be as great as it is good. His mere presence in the midst of his youthful coadjutors will exert no slight influence upon them. Though he remain a silent spectator of their proceedings, it will be to them a seen, a felt evidence of his interest in their persons, and his decided approval of their proceedings. They will construe such visits as a testimony of his high regard to the work in which they are employed, and an evidence of the pleasure he derives from watching their progress.

But on these occasions he will not, he cannot hold his peace. Were he disposed to taciturnity, the sparkling eyes, and happy faces gleaming upon him, would speedily cure him of any such propensity, and constrain him to speak “a word in season.” That word may be simple and short, but it is almost sure to be “good.” Nor will it be in vain; it will confirm, and probably quicken those who hear it. And even if it be soon forgotten, the feelings thus fostered, and the habits thus strengthened, will show that its influence is abiding. Nor will those

who are once and again encouraged to "go forward," soon grow weary in their work. Every such meeting will be a new starting point in the career of usefulness. Nor will the opening prayer and the parting benediction be without their influence. In such seasons, even apart from their immediate purpose, there is a pleasure, and a power which language could but feebly describe. And little does that pastor, who has not shared in these simple services, know how much has been lost of sacred satisfaction to himself, and of solid advantage to others.

Though these periodical meetings between the minister and his young people will be in part for business purposes, and should of course be conducted with such seriousness as may comport with their religious design, they should be divested of stiff formality. While order is maintained, they will be more attractive and influential, if they are cheerful. Some experienced pastors, in whose congregations juvenile missionary associations flourish, full of sap and vigor, clothed in leafy verdure and bending with ripe fruit, connect a simple tea service with the graver business of the evening, at which, supported by the deacons and a few active members of the church, they find it both pleasant and profitable to preside. And although some prudish people may demur to the tempered hilarity of such gatherings, and greatly prefer the set measures and dull solemnity which they deem more decorous, there can surely be nothing unsuitable, but the contrary, in an endeavor to render some of our best domestic habits and associations subservient to a religious design; to sanctify a cheerful and refreshing repast to the benevolent purpose of providing a spiritual feast for the famishing heathen.

Sometimes, and with the happiest effect, these meetings are held at the pastor's own house, or at that of one of his friends. But however the place and the circumstances of the meeting may vary, the minister should regard it as an established rule, a well-sustained fact, that juvenile efforts will fail without such encouragement. Meetings must be held, or all hope of interesting the young in this service be abandoned. Whilst, on the other hand, by means of them, as great things have been effected, and are being done continually, so may they be accomplished, whenever with skill and earnestness this simple plan is steadily pursued.

But there are other seasons when the minister, in the discharge of his ordinary duty, meets many of the young of his flock, which he may render subsidiary to the cause of missions. In the Bible-class, for example, how frequently and how fitly may this subject be introduced. Here the occasions for its admission are so numerous and so favorable, that it is difficult to conceive how it can be shunned or slighted. And, on the other hand, the facts connected with the evangelical efforts of modern days are so adapted to illustrate great truths, and to enforce important duty, that no minister, who would do justice to the subjects which come under his consideration, can consistently avoid them. Now in this way, with comparative ease, may a wise teacher train up many for great usefulness. Much, indeed, may they be constrained to do even now; but present activity, however productive, will be chiefly valuable as a formative power and process, fitting those who are subjected to it for the highest purposes of existence in this world, and throughout eternity. Surely, then, the possibility of effecting results like these should be to every faithful minister a stimulus sufficiently strong and steady to induce him to think, and plan, and labor; to devote time and skill, in no mean degree, to the noble purposes of fixing, in the minds of his youthful charge, those convictions, and filling their hearts with those desires and designs which, by making them benevolent and active now, will prepare them to devote their riper years to the highest ends which creatures can fulfil.

Nor can we pass, without remark, the Sabbath school. True, indeed, many who attend these sacred seminaries cannot either contribute to the spread of the gospel, nor collect for this end. They have neither means nor friends whence to draw supplies. But this is their misfortune,—often their grief,—not their fault. And although it is a reason for their not giving, it is no reason for their not hearing. Their pockets may be empty, while their hearts are full;—their perceptions clear and their prayers fervent, though their pence fail. We ought not, then, to make the present pecuniary returns of the measures employed to interest this class in missions, the test of their value, or the measure of their success. It is true, indeed, that many Sunday schools contribute munificently to missions, and in numerous instances, the children of the poor give sums, not

only proportionably, but literally larger than the families of the rich. And were the total thus obtained abstracted from the income of the society, a chasm would be formed which it would not be easy to fill. But although the money value of Sabbath school missionary associations may be great, their moral value is far greater. While, therefore, we ought not to neglect the one, but on the contrary to do whatever can be wisely done to draw from this source a yet fuller stream, the other claims our highest regard. These schools are the true "training-establishments." Here is many a mass, now rude, but yet ready to be moulded into forms of goodness and truth,—to be made "vessels of honor meet for the Master's use, and prepared unto every good word and work." Here are the now tangled warp and useless woof, capable of being woven into textures of strength, too tenacious for man's hand to rend, and of beauty,—presenting, in many a rich diversity of pattern and picture, the matchless workmanship of God! Here, to change the figure, overlaid and deeply hidden beneath many a mountain mass of ignorance and evil, are buried veins of precious ore, stores of boundless wealth, which, if once upheaved and laid bare by the divine agency which Christians can "command," will enrich the world. In Sabbath schools not a few, some may be found who need but the quickening power which God has connected with man's instrumentality, to make them the "spiritual heroes" of a future age. Minds and hearts are there, shrouded it may be in opaque ignorance, and encrusted with evils early contracted and densely hardened; but as capable of the lofty thought, the generous purpose, the glorious deed, or the noble daring, as those who have fought and fallen in the high places of the field. That shaggy-headed boy, with patched and many-colored jacket, who has just laid down his well-thumbed Testament and is gathering himself up to listen, "all eye, all ear" to the pastor, who has taken his stand at the superintendent's desk to address the children about missions, is capable of being made a Morrison, or a Milne, a Carey, or a Williams of a coming age. And that meek girl, holding in her hand the *Juvenile Missionary Magazine*, which she has carefully hoarded her halfpenny to purchase, may not attract greater attention than her school-fellows, though there is something more than ordinarily expressive in those speaking eyes, as they beam out intelligently upon the minister from beneath her soiled and shabby bonnet; yet has she a heart as large as the world. Let the Lord but open it to the wants of the heathen and the claims of the Savior, and she may become a Judson or a Newell.

Now these, of course, are merely suppositions, but they are possibilities; and such possibilities should suffice to show to ministers the importance of this field of labor, and to stimulate them to "sow beside all waters" the choicest seeds of Christian truth and world-wide beneficence.

But though the prospective benefits of ministerial visits for missionary purposes to Sunday schools may be great, the present results are not small. Many there, both teachers and taught, are already "prepared of the Lord" to do something, possibly much, in his service. They await only the pastor's admonition or encouragement, to make them to arise and gird themselves for the work, and then to prosecute it with a warm heart and a willing hand. And be it remembered, that each individual who drinks in the stirring words of the minister, as he pleads the cause of missions, is the centre of a circle through which the sentiments thus spoken, and the emotions thus stirred may be soon and widely spread. Many a family, ere the Sabbath has closed, will listen to the rehearsal of the school address. Some whom no persuasives could have drawn to the sanctuary to hear for themselves, will learn from loquacious childhood the wonders God hath wrought. Seeds of things most precious may thus be widely scattered, and effects follow which the speaker did not seek or contemplate. But whether such specific results spring from these services or not, few can doubt that the occasional address on the great missionary enterprise, from the minister to the Sunday school, will add a not unimportant item to the total of sentiment and feeling in favor of efforts for the evangelization of all nations.

Are we asking, then, from the servants of Christ too much for a perishing world and a gracious Redeemer, when we solicit at their hands an occasional visit and a short address to the Sunday school? This is a light service, when compared with its admitted value and probable effects. A single half-hour thus spent thrice or four times a year, may suggest thoughts and originate actions, may enlist agents, and bring support to missions, which, in the harvest of the world, will cause him who sows and those who reap to rejoice together.

But the subject of juvenile effort must not be dismissed without the recommendation that, when practicable, either as a part of the anniversary arrangements or at some other period, at least one service a year should be specially adapted to the young. Were it desirable, it would be scarcely possible to accommodate ordinary sermons and speeches to the juvenile taste and capacity. If then they are to be duly instructed and deeply interested in missionary matters, it must be by a meeting of their own. Nor will the pastor, intent upon forming the character of the rising race for future usefulness, fail to recommend and circulate those small but invaluable periodicals which are written for their benefit. These are already widely disseminated, and were they recommended from the pulpit, and spread through each congregation by some simple organization which he could easily construct, or others at his suggestion, these halfpenny, but priceless heralds of gospel truth and triumphs might command a far larger sale, and exert a proportionately beneficial influence.

It is possible that these simple suggestions may seem to some either too obvious, or too unimportant to be thus pressed upon the serious attention of Christian ministers. But those who have tried or traced the operation of such methods, will have reached a sounder conclusion. That they foster the spirit and augment the resources upon which, under God, the missionary enterprise is dependent, is certain; and this single consequence should alone suffice to constrain ministers to employ them. And surely that pastor cannot be blameless, who, possessing such a power, refuses or neglects to employ it. The gospel with which he is entrusted, the wants and woes of miserable millions, the love and last requirements of Jesus Christ, demand something better at his hands.

But, directly missionary purposes are not the only beneficial consequences of such a course. By the same means, just views on many related and most important subjects are disseminated far beyond those whom the pastor is seeking to interest. Let this class be well taught and suitably directed in the great purposes and plans of the Redeemer, and it will tend, in no slight degree, to leaven the congregation with which they are connected with a spirit of zeal and devotedness. Many among the parents, families, and circles of friendship, will thus be drawn to love and labor in the cause of Christ. And in this way, the moral health and permanent prosperity of a people will be promoted, while he whose efforts gave the primary impulse to these generous feelings and movements, will be among the first and chief to derive advantage from his own wise course.—*London Evangelical Magazine.*

CLAIMS OF MISSIONS.

SOME indeed have asked, Why send the gospel to convert the heathen abroad, when we have still so many unconverted heathen at home? It were a sufficient answer to this objection, to refer to the commission of our Savior, as repudiating all such limited views, and requiring a much larger plan of operations for the diffusion of divine truth. But does it not occur to those objectors, that if the apostles and first Christians had acted on the plan that they recommend, the blessings of Christianity must have been confined to a comparatively small portion of the earth, and all the rest of the world, including this country, would have so far remained in heathenish darkness and superstition? So far as we can judge from past experience, though it is the will of God to save *some* of every nation, it does not appear to be his will to save *all* of any nation. If, therefore, we are not to seek to extend the knowledge of the Redeemer beyond the boundaries of our own town, or neighborhood, or country, till all within those boundaries are converted, it is evident that the knowledge of salvation, so far as any direct efforts are concerned, would have been confined within the smallest imaginable space, and the wide world have been shut out still more hopelessly, if possible, than under the Jewish economy, from the blessings of revealed religion.

Such objections remind us of the woodman, who having mounted a tree for the purpose of demolishing it, was so intent upon his design, that at length, unwittingly, he cut off the bough on which he was standing, and precipitated him-

self to the earth. So it is with those who argue against Christian missions. They argue against that very kind of operations, to which they owe, under God, their spiritual subsistence, and all their privileges and hopes as Christians, and prescribe a line of conduct with regard to others, which, if adopted towards themselves, would have abandoned them to hopeless misery and ruin!

Is it not, then, abundantly evident, that the cause of Christian missions is indeed the cause of Christ—the cause of God? Can any serious Christian reflect on the commission of our Savior, and comprehend its true nature and extent, without admitting that it is the plain and palpable duty of the church, to seek to originate and sustain active efforts for promoting the kingdom of Christ, by sending forth preachers of the gospel to evangelize the nations of the earth? Is it decorous for us to be wise above what is written, to pretend to pry into the decrees of God, and to set them against his plain and authoritative commands? Should we decline this great, this honorable, this glorious enterprise when called to it, for reasons which have no foundation but in our own imperfect and erroneous conceptions of things? Should a mistaken zeal to preserve our reputation for orthodoxy, prevent our coming forward to aid in the salvation of a lost and ruined world? Should we veil our covetousness or indifference to the perishing millions of our fellow-men, and our deficiency in zeal for the glory of our adorable Redeemer under the excuse, the time is not yet come, the time for the Lord's house to be built? Should we stand by and witness, with demure gravity and with a self-complacent smile, thousands of our fellow-men going down to perdition, whilst we have the means of salvation in our hands, and make no effort for their rescue? Such was the too prevailing sentiment in our churches at one time. But we rejoice that clearer and more comprehensive views of Christian duty, and a more truly evangelical spirit, are obtaining among them; and we hope that the time is not far distant when every church, by whatever doctrinal peculiarities it may be distinguished, will be a missionary church, such as was the church at Jerusalem, and the church at Antioch; and when all our ministers and deacons will render their hearty co-operation in this glorious cause.

If we look further at the object of Christian missions, we must admit that they have the strongest claim on our sympathy and co-operation. The object of Christian missions is essentially, yea identically the same as that of Christianity itself. Their object is not merely to enlighten and civilize mankind, but to convert sinners to Christ, and to save them from eternal perdition. True it is, that wherever Christianity has obtained an entrance among a people, it has promoted civilization and learning; and in proportion as it has gained a hold on the public mind, it has removed very many of the disorders, improved the manners, and ameliorated the institutions of society. It has abolished Sutteeism in India, it has broken the chain of the slave, it has, to a great extent in many places, abolished polygamy, and replaced it by honorable marriage. "In consequence of Christian missions, new islands have been discovered; different tribes have renounced their wandering habits, and formed a fixed abode. At the call of Christianity, the North American Indian, emerging from his filthy wigwam, the Greenlander, leaving his burrow in the snow, compared with which the den of the bear is inoffensive, and the Hottentot coming in from the bush, have provided themselves comfortable abodes, and exchanged the happiness of a civilized, for the miseries of a savage life."

But to diffuse these benefits, however important they may be in their place, is not the chief object of Christian missions. As it has been elegantly said, these are only the subsidiary blessings which Christianity scatters on her march to immortality. The proper and grand object of Christian missions, is to convert sinners to Christ. The proper calling of the missionary is, by the proclamation of the truth as it is in Jesus among heathen nations, to open their blind eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among all them that are sanctified by faith that is in Christ Jesus. The object of Christian missions is, through the instrumentality of truth, to save men by the washing of regeneration and the renewing of the Holy Ghost, which God has shed on us abundantly through Jesus Christ our Savior. It is to effect a real, sanctifying, and saving change in their characters; to redeem them from their corrupt and sinful conversation, received by tradition from their fathers; to teach them to live to the glory of God; and to prepare them for a bright and glorious im-

mortality. It is to empty the abodes of hell, and to people the heavenly mansions. It is to pluck precious souls, as so many jewels, from perdition, and to plant them in the mediatorial crown of Jesus, there to shine for ever to his praise. It is, from the ruins of a fallen world, to construct a living temple for a habitation of God through the Spirit,—a temple to be filled with his glory, and to resound with thanksgiving and praise to all eternity. The means which are employed to promote this object, are in accordance with the spirit and precepts of Christianity. It belongs to the religion of the false prophet, and to other false religions and corruptions of the true, to propagate themselves by fire and the sword. Christianity revolts from the use of any such means. It employs no sword, but the sword of the Spirit, which is the word of God,—no fire, but the fire of divine love. For every battle of the warrior is with confused noise, and with garments rolled in blood; but this shall be with burning and with fire. Not by might nor by power, but by my Spirit, saith the Lord. The Christian missionary carries a message of life and peace to the nations. He conveys to them the proclamation of divine mercy to guilty men. He tells them that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, be he Jew or Gentile, Barbarian, Scythian, bond, or free, might not perish, but have everlasting life. He makes manifest, by the light of divine revelation which he holds in his hand, their pollution and guilt, and exposure to the wrath of heaven, and God's sovereign remedy for all the evils consequent on human apostacy. He unfolds to them that glorious method of saving mercy, whose simplicity, grandeur, comprehensiveness, and adaptation to the wants of man, as a guilty and ruined creature, bespeak its divine origin, and commend it as worthy of all acceptance. Nor does he scruple to say with the apostle, standing on Mars' hill at Athens, and surrounded by the most polished and enlightened heathens of antiquity—And the times of their (former) ignorance God winked at—allowed it—left men to their own sinful and vain imagination, to prove how utterly unable the world was to find out God; but now he commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead. He invites the laboring and heavy laden to Christ for rest, and says to the awakened sinner, whose conscious guilt and danger prompt the inquiry, "what must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved."

Such is the spirit in which the Christian missionary goes forth to the distant lands, and such is the tenor of his message. Nor does he go forth in vain; for wherever he has gone, the Lord has gone with him, and worked by him. In whatever direction we look, we shall find that the gospel, as preached by modern missionaries, has proved, as it was in the days of the apostles, the power of God unto salvation. In Calcutta alone, where Buchanan, at the time of his writing his *Indian Researches*, declares, he did not believe there were ten righteous men to save the city,—there are now more than four hundred members in connection with our churches, and in India and the Indian isles, where a Christian, fifty years since, was almost unknown, there are nearly two thousand, a great proportion of whom are natives. And what has not the gospel, as preached by modern missionaries, done in other places? After all the deductions that may reasonably be made, what a vast amount of real piety is to be found in connection with the thirty thousand members of the churches of our own denomination in Jamaica! And what has not the gospel, or rather God by it, accomplished! and what is he now accomplishing in other places—in the Bahamas, Honduras, in Africa and America, in the South Seas, in Greenland, and in that deeply interesting island, Madagascar! In short, to use the eloquent language of Dr. Harris in "The Great Commission," "In the progress of the gospel in connection with modern missions, we recognize almost every display of gracious power which the mind can conceive. It has melted the inflexible Iroquois into penitence and tears, and has enabled the shrinking Hindoo to brave the loss of caste, and the martyr's pangs. By a mightier exorcism than the Negro or Esquimaux had ever imagined, it has delivered the one from the enslaving fear of Obeah, and cast out the terrible Tomnac from the creed of the other. Under its subduing and humanizing influence, the convert from the frozen zone has been hailed a brother in Christ by the Christian Indian, in his native wilderness; and

the once savage warrior of America has sent letters of peace and love to the fisher of Greenland. At its sound the veteran barbarian of a hundred years has become a little child, and a host of warriors, each of whom had preferred death to a tear, have wept so that there was a very great mourning, like the mourning of Hadadrimmon. Instruments which had never been used but for war or murder, it has converted to useful and even sacred purposes; and tribes which had never met, but in deadly conflict, met together around the table of our Lord." Thus the far more eloquent and inspired language of prophecy, descriptive of the blessings of Messiah's reign, has been, to a delightful extent, realized,— "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

American Baptist Missionary Union.

MAULMAIN.—*Letters from E. A. Stevens.*

Statistical View.

March 24, 1849.—I have sent you by a previous mail, a journal of a visit for preaching to the village of Zahtabyin. Since then I have been to Booteh, on the Attaran, to attend the meeting of the Maulmain Association, prepared the Minutes and had them printed. From these it appears that there are now in the Maulmain Province alone seventeen churches, comprising 1015 members. The total number of baptisms reported is fifty-two—the nett increase during the year is seventy-three. These numbers however are not exact, as several of the churches sent no delegates and no report of their statistics. The English church is not included in the Association. There is one serious drawback to the Associational meetings, the necessity of using interpreters. Yet the yearly meeting is always anticipated with much interest by the Christians.

Preaching Tour.

After my return from the Association, I prepared the materials for the Religious Herald of February, and leaving them to be edited by br. Stilson, went down to Amherst in company

with br. Harris, with the intention of proceeding as far south as Yay. At Amherst I spent about four days, br. Harris going out to the Karen village in the vicinity. We then proceeded on our way to Yay by sea in an open boat, calling at Kaudote, where we spent part of one day together with a Burman Christian who resides there, baptized by br. Haswell. With the following tide we resumed our course to Yay, which we reached in two days. Br. Harris immediately left for the Karen jungle, while I remained in town, preaching four days including the Sabbath. Here I found much to interest and encourage those who are accustomed to labor among Burmans and Talings. But I fear to persons accustomed to look for descriptions of baptisms, and other incidents common to the work of Karen missionaries, an account of the tour would be commonplace and dull. Nevertheless I am determined to send you, by a future opportunity, a copy of my diary, that at head quarters at least there may be a right conception of the sober matter of fact, plodding work of the Burman and Taling missionary.

From Yay we returned the way we went to Lamaing, preferring to go first to the extremity of our intended tour. I would have gladly stayed longer at Yay, but br. Harris having remained as

long in his portion of the field as he thought his time would allow, I accommodated myself to his plans. We landed him a little way below Lamaing, at a place convenient to his Karens, and proceeded to our place, which we reached in the night. Here we spent three days not so happily as at Yay, the people being chiefly Talings, while in Yay are many Burmans. Here however having ploughed and sowed to the best of our ability, we left to visit Kaudote again, and to spend the Sabbath with our good brother A. Here again we spent three days partly in joy, and partly in heaviness. We rejoiced with the joy of Christian communion in a heathen village, and were in heaviness because the people in general had no heart to receive the glad message which we had brought them. At length commending our brother and his family to God, we returned, according to appointment, to Lamaing to take in br. Harris and return home—which we reached in time for the February steamer.

After the materials of the next Herald were prepared, I again left for Amherst, intending to return by land. Having spent the Sabbath with the church and administered the communion, at which br. A. from Kaudote was also present, proceeded by boat to Kyouktau, where we spent two nights. Thence passed by land through a number of small villages to Moodong, thence to Palouk and Kaukonee, and back to Maulmain, which we reached in the forenoon of Saturday.

Our work at present seems to be not that of the reaper, but of the ploughman and sower. But as the plough must precede the sickle, and as after the ground is prepared and the seed scattered, we have a right to expect the harvest, so we will look forward hoping and praying that the reaper's sickle may yet be put into our hands.

Tract on the Ten Commandments.

April 21.—I have just made my last corrections on the last proof-sheet of a Tract, entitled "The Ten Commandments;" consisting of fifteen octavo pages, and being altogether, with the exception of the last paragraph, composed of extracts from the Scriptures. The object of the compilation was to present an argument for the existence of God, as presented in the historical fact of the giving of the law from Sinai in an audible voice, and on two

tables of stone. The last paragraph gives the date of that event, making it 901 years before Gaudama attained divinity; and calls attention to the fact that at that early period of the world, the God of heaven lived, and had communication with man. It also points to the great gospel fact of Christ, the Son of the living God, coming into the world to save those who had violated the commands of the law. That you may see at a single glance the passages quoted, I subjoin the following texts, viz.:

Ac. 7: 2-3.—Ex. 12: 40-42.—Ex. 19:—Ex. 20: 1-23.—Ex. 32:—Ex. 34: 1-10—and Ex. 34: 27-35.

Besides this tract I have put into the hands of the printer another MS., being a translation of an English Tract, (published, I believe, by the London Tract Society,) entitled "How do we know there is a God?" The same thing has already been printed in the first volume of the Religious Herald, but it being thought desirable to have it in a form more convenient for general circulation, it is now to be reprinted. Unbelief being the great difficulty in the way of the conversion of the Burmans and Talings, we are thus endeavoring to bring before their minds in various forms, the evidence of the existence of a living God, the Creator, Ruler, and final Judge of all men. May His blessing graciously attend these means for His great name's sake.

Encouraging Facts.

As one or two encouraging facts have recently come to my notice, I will mention them for the gratification of those who are interested in our work.

On my visit to Amherst a short time since, I was informed that some six or seven families of Talings are contemplating a removal to that place in order that they might enjoy unmolested the privilege of hearing the gospel and of reading Christian books. Several years since, when *Ko Shoon*, a Taling, was baptized at Kandote by br. Haswell, the male heads of those families were desirous of being baptized at the same time. They wrote a letter to that effect, it seems, to br. Haswell, but the bearer of the letter instead of taking it to him, having ascertained the contents of it, carried it to the head priest of that region, who lost no time to go immediately to their village, and raised such

an opposition against them, as they were unable to withstand. They were accordingly again induced to join in idolatrous worship. But it seems they have never lost their convictions of the truth, and now are making arrangements to remove from their village, chiefly for the truth's sake,—at least such is the representation, and such the aspect of the affair. The principal men of the company have been up to Amherst to confer with Ko Shoon on the subject, who has advised them on account of the near approach of the rains, to defer their removal another season. Whether these persons will have strength to take a decided stand for the Lord, will yet appear. At least if our brethren will bear them in mind before the throne of grace, we will have strong hope in their behalf. Often have our hopes been raised only to be dashed again; but our trust is in the Lord. "From Him cometh our expectation."

Christian Books in the Interior.

Another encouraging fact is, that traders from Shway Doung and Myay-dai, large towns in the interior of Burmah, report good tidings of the Christian books, which have reached those places; one young man refusing three rupees for a Testament, which he had carried there from this place, and finally disposing of it to another for a silk *paso*, with eight rupees. This individual was again sent for by the governor, who wished to see the book, asked the owner for it, and made him a present of another *paso* with fifteen rupees in its stead. It is said that in those places, there are as many as a hundred families who pay no regard to the priests, and have forsaken the ancient customs. It is not intimated that these families are Christian; yet there is evidence that our books and preaching have been partially, at least, instrumental in bringing about their present state. During the dry season, now drawing to a close, many persons have come from those places, some of whom have made their stay while here at the houses of two of the Christians, Ko Dway and Mounng Shway Mounng; and one of them professes to believe, and has expressed a wish to be baptized. During their stay also, these persons have uniformly attended worship on the Sabbath with the Christians.

Besides these two facts, many others

less prominent and striking might be mentioned; but by far the most encouraging consideration to our minds is, that the gospel is preached daily to many persons, by various individuals and in various ways, and that the promise of Christ is undoubtedly applicable to our circumstances. "Lo I am with you always, even unto the end of the world."

Journal of F. Mason.

Various Conversations.

Sunday, March 11.—I found a man at work in a *zayat* near a monastery this morning who was recently from Burmah. He observed at parting, "I do not know much of Christianity, but it is certainly pleasing to hear of a way by which all one's sins may be forgiven and eternal happiness obtained." My introduction into a carpenter's shop was by telling the workmen it was God's appointed day of rest. They listened a short time, and raised no objections; but soon returned to the use of the saw and chisel; and I passed on to the dwelling of the head man of the district, a portly man of the world, who was remarkably polite. He closed his remarks on the subject of my visit with, "I am too old to form any opinion on the subject of Christianity."

Objection against Christianity.

In the last house I visited I found a man who seemed to have his thoughts on a future state, but he could see no way to reach happiness but by meritorious deeds. Several persons came in while we were conversing, one of whom, an intelligent looking young man, objected to Christianity with considerable acrimony on the ground of its permitting animals to be killed.

He said in connection with this subject, "I never read Christian books, never take any. I do not like the system. Even in this life we may sometimes see shadowed forth the punishment that awaits those who kill animals in the world to come. Look down there!" he observed, pointing to the house of a Chinaman down the street, "there lives a Chinaman who came to Maulmain before you did, when this place was all a jungle at the first founding of the city. He commenced killing hogs and selling pork, and he has continued the killing and selling

ever since. Now look at him! He shakes constantly this way," imitating a man shaking with the palsy, "just as the poor hogs shake and tremble when he thrusts the knife into them! Our religion teaches that for every hog he has killed he must be himself killed hereafter, and there he stands a living monument of the truth of our religion, trembling just as the hogs do, before the doom that awaits him." I endeavored to persuade him that the man was suffering from a disease to which many were subject who did not kill hogs. "Ah!" he replied, "but the whole city says it is a judgment upon him for killing animals!" Notwithstanding his objections he manifestly thought on the subject of religion. During our conversation he exclaimed with an earnestness that I have seldom witnessed, "Who is going to suffer for all my past sins and evil deeds, if I do not suffer myself?" "Christ," I replied, "has suffered for them." I left him turning over the idea of an atonement, which seemed to him a new thought, and one that he deemed worth looking at.

TAVOY.—*Journal of E. B. Cross.*

Visit to the Churches in the Southern Tavoy and Mergui districts.

January 25.—Left home at half past one, A. M., for Pyeekhya. Arrived at the mouth of the river on the 27th and determined to put in to spend the Sabbath where I spent it with Br. Brayton two years ago. At evening went to the Burman village. The people are having the small pox. I found four down with it in one house. Commenced conversation with the priest of the village. He has now but two or three boys, but generally has many. I believe the priests to be extremely ignorant. He could give no other reason for his worship but the usual one given by the people, "It is custom." I exhorted him and preached to him on the absurdities of his faith.

Conversation with a Priest.

27th, Sabbath.—This morning seven priests arrived, who were on their way, as they said, to Rangoon, to investigate the matter of one of their number, who they had just heard had been expelled from his office twenty years ago for the crime of adultery. The principal priest came on shore to beg rice, and was followed by

all the rest. I commenced preaching to coolies and others who came to hear, and invited the priest to come, but he wished not to stop. I continued the exercise for an hour or two, as the people came and went and returned to my boat to spend the time with myself. Soon one of the priests came up and begged a book. I gave him a New Testament and pointed out the 16th chapter of Luke, which he said he understood. On questioning him I found that though he could make a little more talk than the other yesterday, yet he evinced extreme ignorance and could scarcely put two sentences together about his worship and religion without self-contradiction and absurdity. I then asked him before the boys who followed him on board, if he was not ashamed to suffer himself to be worshipped as a god, when he knew that there was nothing in him which could recommend him to distinction. This drew forth a laugh from the boys. He was evidently ashamed, and soon got up to leave. Our religion was different and we could not agree. He however begged the book, and on his promising to read it thoroughly and examine it with care on his present journey, I gave it to him.

About sunset two respectable looking men from the village came and commenced conversation with my people, and at last wanted to hear me preach, they said. I found they had some time ago received books from some one of the missionaries, which they said they had read and retained what was good. They wished to know in the space of the fifteen minutes they were willing to stay, all about creation, the history of the human race and divinity. They would probably have staid longer but for the night setting in. I have no doubt that a man wholly devoted to the work of preaching the gospel to Tavoyans would enter upon his labors with good prospect of success, and would soon reap the fruit of his labors.

Jan. 29.—Arrived at Pyeekhya at three, P. M. The people are under great apprehension from small-pox. They were out in their rice fields at a distance, and consequently came not as they would do to meet us on our arrival. In the evening however they came to worship as is their habit every evening in the week, and their greetings are as hearty as you could desire.

30.—Arrived wholly unexpectedly to the people at Palouk. The people

mostly came in the evening. Our meetings here were interesting. Examined the children in the school, twelve in number. I gave an address to the children and parents on the duty and importance of perseverance in their efforts to learn, and am to give a reward next year to the children who do the best. The little church seem anxious to do well and are in a good state. Our communion season was one of great interest; two have been excluded and one restored. Contributions, eight rupees.

Feb. 3.—Arrived at Patsauoo. Left Palouk three to four, A. M. The people here have made great improvement. Their new chapel and house for the missionary are in good order, large and commodious. No case of discipline; church in an orderly state; our meetings uniformly interesting.

Examined the children in the school and gave an address to them and the parents. I am determined if possible to awaken a deeper interest on the subject of education of the people among themselves, that is, in their own schools. Pupils twenty-four.

4. Our communion season at Patsauoo. The morning was spent in examination of candidates for baptism. Seven had presented themselves, only five present. None were received, for want of evidence of a change of heart and sufficiently intelligent views of the gospel. The examination was interesting and I hope will be profitable to the church as well as to the individuals themselves. At the communion the church were all present. None absent from sickness, and none died during the year. The occasion was not of a character to produce actual weeping, but of a character to soften the heart. The countenances of the whole congregation seemed fixed in solemn thought, and every eye was suffused with tenderness.

6. Arrived again at Pyeekhya. The congregation is much larger here than at any other place, and there are evidences of greater advancement in the true state of a church. The papist priests have been located at the Bunnan village near, during the rains, generally three in number; but so far as I can learn they seem to be doing nothing. Perhaps they are waiting the results of the revolution in Europe.

Teaching of the Native Christians.

The native preachers make their address with great energy and often with

great force and aptness. "Christians ought always to have a word of instruction and exhortation for the unconverted," says one, "every time they meet them." "If they come to your houses and you allow them to depart without a solemn warning and a fervent effort to bring them to Christ, while you talk softly with them about the matters which please and amuse; and at last dismiss them to go to their homes, it is like the rich man who sees his poor starving neighbor come to his house, and while he knows his wretchedness, talks pleasantly with him, expresses all manner of love, but at the last sends away his famishing guest with compliments on his worldly affairs and praises his possessions." May not even more enlightened Christians learn something from such an illustration as this?

Examined the school and promised rewards for future merit; addressed the children and parents. Pupils, forty-eight. The church is in a good state, and evidently has a power and energy within itself which, if God continues to bless, will eventually overcome the obstacles which the unconverted have thrown in the way of its progress. The communion season was a melting time. Many were melted to tears by a remembrance of those who have been called away from them by death during the past year, and particularly by the death of Keyehpan [whose death has been mentioned in the Magazine for August, p. 293]. In speaking of him I found it quite impossible to refrain myself, which is almost always the case when any thing brings him strikingly to my mind. He was truly a noble, a lovely young man, and I cannot forget my grief for his death. Eleven were baptized, all of whom were more or less interesting cases. They were generally able to date their experience of a change of heart to a definite period, and generally while engaged in earnest prayer.

12.—Left Pyeekhya and arrived at Kabin 15th. Find the church here not in so good a state as I could wish. There is much less system and regularity than I hoped to find.

Visit of a Tiger.

18.—A little after the evening meeting was dismissed, a cry was uttered that a tiger was in the village. He had taken a young dog in one place and pounced upon the hen-coop in another,

at a house only a few rods from the chapel. The coop was demolished and the house might have been with almost equal ease. The cry of the people and the barking of dogs drove him off for a time, but he soon returned and kept the village in an uproar all night. His principal attacks were upon the dogs and hen-coops, and he found a good supply for himself from both. A few random shots were made at him, but with no effect. From the foot-prints left in the morning, the people judged that it was an animal of the largest size, measuring in length about seven cubits, including the tail. He had not left, and most likely will remain till he is destroyed by the people. This may be however after he has devoured some of the people.

19.—Left Kabin and arrived about noon at Thembung on the 20th. Examined the school, six pupils. I have accompanied my examinations of the schools invariably with addresses to the people and the pupils on the importance of improving their advantages, and promising rewards for the greatest merits; holding out the idea with all the force possible, that the examinations will not be confined simply to what they are able to repeat from books, but to their general endeavors at improvement. The little church is in a bad state. Several had been guilty of some misconduct conducive to scandal, such as Sabbath-breaking, &c.

We have reason to hope our visit will be attended with a blessing to them. Good attention was paid to preaching and exhortation. Our communion season was interesting, and the people seemed a good deal stirred up.

22.—Left Thembung for Katay at three, A. M., and arrived about noon. This church is in a good state of order and discipline, and seems to be doing well. The school in this place was put under the charge of one of the more advanced students in the theological school, and I am happy to observe a great improvement, as the school here was decidedly in advance of any other I have found. No cases for discipline; one baptized. A very interesting and refreshing season at the communion. The young man stationed here plead most earnestly to be permitted to attend the school for the present rains, and the people with nearly as much earnestness to have him remain. On the whole I concluded to let him come, and put another in his place.

26.—Left again for Pyeekhya, not far from midnight. Twenty-four hours hard rowing brought me again to that place, and sixty more, in which I rowed more than half the time myself, and frequently encountered the utmost danger from rocks and waves in a small boat, brought me again safe to my home in Tavoy, after an absence of a little more than five weeks, in good health, and though much exhausted by my efforts, I am happy to think that a few days' rest will find me all right again. Not so, however, with Mrs. Cross. I find her more feeble than when I left. How soon she may recover we cannot of course tell. Yet by the blessing of God we hope that a little change to the sea shore may be a means of her recovery.

State of the Churches.

I here give a condensed view of the facts in reference to the churches now under my care.

Pyeekhya—Baptized 11; received by letter 1; died since our annual report 2; pupils in school 49; contribution of the church for missions, 33 rupees 5 an. 6 pice; purchased medicines 15-5-4; Karen Annals and Genesis, at an anna each, 1-14.

Patsauoo—Five added by letter; number of pupils 24; contribution 15-6; for poor 1-11-8; for medicines 7-6-8; books sold not reported.

Palouk—Two excluded; restored 1; dismissed to Patsauoo 4; contribution 8; medicines sold them 2-4-8; books sold not reported.

Kabin—Suspended 1; pupils 7; contribution 7-15-1; bought Annals and Genesis at an anna a piece 2-12-0. More pains were taken to sell books here than at other places.

Thembung—Six restored; suspended 6; children in school 6; contribution 4-10-4; sold Annual at 0-6-0. This is the smallest church in the district, yet it is about as large as the Katay church.

Katay—One baptized; pupils 11; contribution 10-6-10; medicine for 1849, 7-8-0.

I have been much gratified with my visit to the churches this year. The unconverted seem still stupid and hard; yet it is quite evident that the truth is making progress and is rapidly gaining upon the field of darkness by which the churches are surrounded. As many as half the native preachers are extremely anxious to be in the

school, but cannot well be spared from their places, and will be obliged to remain.

ARRACAN.—Letter from C. C. Moore.

Akyab, March 22, 1849.—We reached this place on the 5th, per steamer Enterprize, six days from Calcutta via Chittagong.

We found br. I. in good health and prepared for our coming, and we were indeed glad to see a place which we might call home. Home is pleasant to wanderers. For seven months we have wandered. Our home looks much more comfortable than I expected to find at Akyab, and the place bears more marks of civilized life than I had even dared to anticipate.

We both find ourselves much wearied with the changes we have passed—otherwise in the enjoyment of our usual health. There is much sickness here now, and natives die fast of cholera. But the state of things is very interesting here, and inquirers throng the zayat and the house day and night to inquire and discuss the new religion. And they discuss it among themselves whenever and wherever they meet.

This looks encouragingly to me, though I know but little of what is said. Many of the inquirers are from a distance—Ramree and the jungles, the Kemmes, &c.

First Sabbath in Akyab.

My first Sabbath in Akyab is a day not soon to be forgotten by me, and I trust not by some others. Four young men from Ramree had come up to ask baptism—had been with br. I. some time—had been examined in part, and as they were anxious for baptism the examination was completed last Sabbath, and at br. I.'s request I baptized them. They are intelligent looking young men and appeared happy in thus obeying Christ. They have left friends, relatives, home and all for the sake of Christ. In the evening they came in and expressed their joy at what they had done. They are now in school and are regarded as men of some promise to the mission. They are the fruit of the labors of others, but God has allowed me to enter into the fruit of their labors.

It was a gladsome day to me, and I hope I may enjoy more *first Sabbaths*

in Arracan. Others, some of them leading men in their religion, are waiting baptism.

As I intimated in my former line, our stay with our brethren in Calcutta was very pleasant, and we shall long bear in mind their kindness to us. They refused compensation for their kindness to us,—but we hope their reward will be given from above.

Interesting Examination of Harree.

23.—Last night was prayer meeting and the examination of Harree took place. He is a learned man from Kondcim.

He is 61 years old, heard the gospel from teacher Comstock six years ago, prior to which he worshipped Gaudama.

He says teacher Comstock visited his village three or four times, collected the people and preached in a wonderful manner, that Jesus Christ died on a cross for sinners and is now visible in the heavens where he lives to intercede. Says his mind was filled with joy when he found the living God. Has not worshipped idols since teacher C. visited his house. Teacher C. gave him a New Testament which he read and immediately commenced preaching its doctrines. His relatives and associates and all the people of the village told him he must burn his books and cease preaching the new religion. He told them he loved the books, had a very high esteem for their doctrines and could not comply with their demands, upon which they all excommunicated him. (Excommunication shuts him out from all the houses of the village, and forbids any one to give him food, fire, or water.) He continued praying to God to keep him from the power of their persecution. Teacher C. convinced him of sin; he has since then forsaken sin and prayed to God to forgive his sins, which he can do only in the name and for the sake of Christ who died on the cross and rose after three days. By praying to Christ he obtained wonderful consolation, such as he had never known before. Has been in the habit of praying in his house since that time, whoever might be present. For this the head men of the village came upon him, ridiculed him for praying to a foreigner's God, and told him he should not remain in the place.

To the question, "How did you arrive at the conclusion that there is a

God?"—he says, by obtaining and reading a Bible, and by observing the heavens, earth and seas,—these were created by an Almighty Being. To the inquiry, "Have you obtained a new heart?"—he says, Yes, in every respect. "Who gave you this new heart?" Jesus Christ. "How did you obtain it?" I prayed to him for it. "How do you view sin?" I hate sin with all my heart, and love God with all my heart. Feels compassion for his countrymen, wishes to enter the new religion with all his heart, and devote his life and all his powers to preaching the gospel to them, and then wishes to reach the feet of Jesus, and with the saints in whose company is his happiness here, to reign in glory with the Redeemer and the redeemed.

Further he says, though I should not myself reach the feet of Jesus, I wish to spend my life in preaching to my countrymen that they may do so.

As to meeting persecution he says, I have not the smallest fraction of strength in myself, but God must do all for me.

Such is a brief outline of the informal examination of a man advanced in life, and who from an honorable place among the learned men of his nation, now sits (rejected indeed by them) at the feet of Jesus. For six years he has labored and toiled with none to instruct him. He has persuaded twenty families of the village to embrace the new religion with him, and he with several others has come to get further instruction and be baptized. They have come a journey of five days, and will probably be baptized next Sabbath and return to be separated at once, perhaps forever, from all instruction in the religion of the gospel except what they obtain from the teachings of the Spirit. There are now eight or ten men here from Ramree and vicinity, who have come to gain more light and instruction, that they may be able to meet and answer the calumnies of those who inquire, who ridicule and who oppose.

Wants of Ramree.

Ramree is in a state of commotion, and many are inquiring the way of salvation. The native assistants do all in their power, but there is much they do not know how to do, and when inquirers come to the points of difficulty they have to leave all and come to Akyab, to get help from the white teachers.

Ramree needs at least two men, and

these men and this state of things are the results of the labors of him who said, in the earnestness of his wasting life, "Six men for Arracan." The movements in the mission cause are slow, too slow, for such a glorious cause; and I fear it will be a long time before "six efficient men" will be found in Arracan. Of whom will God require it? And who will be responsible when God calls his stewards to account?

Another man of some note has come with Harree from the same village, whose examination was equally satisfactory, and on some points more clear. There is also a young man, making three who wish baptism next Sabbath, and who will probably be received, as br. I. tells me the members of the church are satisfied they are true disciples.

The principal men of the place were in last night at the examination, and listened with interest and emotion. The house is scarcely free from inquirers at all, and those who come seem loth to go away till they are satisfied and their difficulties cleared up.

There is evidently a popular movement in favor of the new religion. God alone knows what the final result will be.

The cholera is raging here and the people are dying rapidly,—some of them almost of fright.

Among others, two of the members of the church have died—both prominent men, and one of them a teacher and the principal singer. Br. I. called to see him this morning, and he said, "I am going to die and go to heaven. I am almost gone," and putting his hand upon his head he commenced praying, and while engaged in the devotional act, his spirit quietly took its departure.

We feel the need of such men at the present time especially; but the Master builder knows in what part of the service the material is most needed, and we are glad he has not left with us the responsibility of making disposals of materials which he alone is competent to do.

26.—I baptized one young man yesterday; a young man of some promise and a resident of this place.

Ramree needs a man very much, and my heart was moved to see the native teacher who is now here. He says he has endured for a long time with the promise of a teacher, and that he can endure the opposition no longer

without help. He says more than sixty people come to his house habitually for prayer.

FRANCE.—Letter from E. A. Willard.

Baptisms at Servais.

Douai, July 9, 1849.—I received 17th May a letter from the Treasurer stating that br. J. W. Parker of Cambridgeport, was on his way to the continent and would call on me. Br. P. arrived at Douai the next day.

I proposed to br. P. to give you some account of our visit to Servais and of the meeting and baptism there, knowing that it would be perused with peculiar interest by his numerous friends; but for good reasons, no doubt, he declined doing so. That meeting took place 27th May. After the morning service fourteen persons were examined for admission to the church. You need not be told that Servais is the village where Lepoids, Besin and Foulon suffered so much persecution two years ago last winter, and where the two former were arrested and conducted to prison—where Miel was literally pulled out of the house when he was holding a little meeting, and his clothes were torn by the gendarmes. In that same village, 27th May, at the bottom of the garden of Mr. Courty, owner of the chateau of Servais, in a nice fosse of clean water which separates the garden from the highway, the fourteen persons mentioned above were baptized. Care had been taken to send the multitude round upon the road side of the fosse; there were probably more than 1000 persons, and we knew before hand that the curé had sent them expressly to make a disturbance. There was much groaning, talking and laughing at the beginning, but before the work was ended many wept. The very persons who insulted and arrested the brethren two years ago, were said to be there, and it so happened that all those brethren so shamefully abused at that time were also present. And the curé's plot was unsuccessful—the multitude who at the beginning gave signs of evil intentions, became comparatively sober, and many who had begun to mock turned away to hide their tears. God caused his ordinance to be honored, and Satan was abashed in the presence of his friends.

Mr. Courty, already named as owner of the chateau, was at the water with his lady, it being the first baptism they

had ever witnessed; they also attended the services at the chapel both before and after the baptism.

I am pretty much decided to set Hector Boileau to studying for the ministry—a youth of whom I have spoken to you already; he was one of the fourteen immersed 27th May—a youth of twenty years, intelligent and firm, and zealous for the work of the ministry.

Mr. Thieffry baptized five persons at Denain 16th June—he baptized one in February. I baptized one person at Douai 5th May. The work is as prosperous as it can be.

The young men with me are doing well. Lemoin came up with us on our return from Verberie; he is a persevering youth, twenty years old, of rather gigantic proportions and apparently possessing a good mind. I hope he will do well.

The scourge is over all the land, and indeed all the world. But God will glorify himself by all these things.

You are as well acquainted with the political state of Europe as I am. The late expedition to Rome will, as father Ventura thinks, render all the papal states protestant. You must not suppose for one moment that the pope can possibly be kept at Rome. God only knows how the present complicated difficulties of this old world will be arranged—there is every appearance of an impending general conflict. May the will of God be done. I have no fears for the result—man is foolish—he will not see—these people are foolhardy—the cup is fast filling up for them—the contents are all red—but they do not understand it. The poor, nervous pope is storming, and anathematizing, and begging—and in such a way that he must inevitably destroy himself. Absolutism and human rights are the combatants here—one or the other must die—can there be any doubt as to the doomed one? But the horrors of the struggle! And the end will not probably be by and by.

GERMANY.—Letter of J. W. Parker.

Encouraging prospects.

Mr. Parker communicates with the following letter the painful intelligence that the health of Mr. Oncken is much impaired under his multiplied labors, and suggests that the appointment of an assistant seems

almost indispensable to the preservation of his useful life.

Berlin, July 16, 1849. Before this, doubtless, the request of bro. Oncken for an additional sum for the German Mission has been received. The meeting at Stettin has developed great necessity of aid in East Prussia, and shown that many ripened fields there await the reaper's coming. The success of our young brother, who, after the labor of a few months in a village, has gathered a church of more than fifty, and purchased an eligible site for a chapel, is but an example of what could be done, in scores of places, if the means were possessed. The villagers send for the brethren with their wagons, and convey them from one place to another where they can. All the men in the region have a field much too large; and through the vigilance of the National Church and the papists the converts are much perplexed.—There are two principal points in East Prussia, viz: Berlin and Stettin. Br. Gültzau, at the latter place, is a man of sound sense and ardent piety; and dear br. Lehmann, whom you know too well to need any notice or commendation. They are unable to be much away, lest their own places should suffer, and the men who are in smaller places are surrounded with still less important stations. If more than heretofore can be appropriated to the German Mission, I think there is no field where funds can be better invested.—Probably a self-sustaining interest will sooner exist here than in any part of our field. The people are quite as accessible in the rural districts of France as here, but they are not quite as well provided with means; but of the comfortlessness of the peasantry in all these regions an American has no conception. There is a reason why our German brethren should receive somewhat more, found in the fact that they are meeting, and are to meet, greater opposition than they have had since the revolutions of 1848. They have been greatly multiplied, and perhaps on that account the more deeply hated and the more bitterly persecuted. But there are some men among them who will not abate one declaration of the word, for liberty or for life. Their baptisms are yet in the night, and apart from any public place. While at Stettin, the pastor and a few brethren stole away down the Oder a mile or two, and then passed up into the mouth of

a small stream, where, under the cover of a fading twilight and the care of our heavenly Father, he baptized three on profession of their faith in Christ.

Opening for Bible Distribution.

The state of the country in Prussia and in some other parts of Europe has opened a field for bible colportage which has not existed before. The police and military have been greatly increased in every city. They stand at the entrance of all gardens and public buildings, and are stationary for four or six hours, alone, and speaking to no one. Bibles have been placed in their boxes, and they and their successors are left alone with the Word of God. They are often driven to read it from an urgent need of employment which they feel, and it is found in many cases they are much interested and the truths are discussed with their comrades when they retire from their watch to their quarters. These officials are easily seen by a person who may not be entirely engaged in colportage. They are altogether favorably situated to be profited. There are many thousands so placed at this moment in the kingdom of Prussia, yes, even in this capital; some of them are enlisting under another King. It has become quite familiar to me to see a member of the church come into the place of worship, hang his sword over his seat, and take his place among the disciples. For a week past I have seen a deacon almost constantly in his regimentals, discharging all the duties of his office.

Meeting of the Prussian Baptist Association.

The meeting of the Prussian Baptist Association has just closed. This session was the second; the first gave rise to the great meeting at Hamburg in January last. There are three associations in Germany. They meet annually, and all together once in three years. The recent meeting was one of great interest, as many fundamental questions were discussed which had agitated the churches, and some which had been discussed but not settled at the previous meeting in Hamburg. At that meeting Articles of Faith were framed which were adopted by most of the churches. All the churches now in the general convention are pretty well agreed, and the members sound in the faith and correct in practice. There was, as might be supposed, some disposition to legislate for the churches.

This I resisted strongly, and the end was an entire agreement to what I supposed sound principles. The Sabbath, feast days, open communion, the obligations of vows of marriage made before regeneration, the necessity of the public performance of the ceremony, the discipline of the church, the cause of missions to the heathen, the means of supplying the wants of the field in Germany, all were under consideration, all elicited considerable discussion, and were in the conclusion settled on correct principles. Br. Oncken was detained from the meeting by an illness induced by our journey to Denmark, of which I believe I have written you. Br. Lehmann was chairman, and the rest, except brethren Köbner and Gültzau, were without much experience,

although they earnestly desire to obey the commands of God. The Scriptures are truly their guide. All had with them their Testaments, to which they constantly referred. I found a strong attachment to the Prussian brethren. They seemed greatly rejoiced at my presence, and were much influenced by my opinions. On all the questions the opinion of the American brother was desired, before they came to a decision. I have never attended a meeting where I felt the responsibility so great, and perhaps never did more for the cause of Christ than in the week at Stettin. Would that the opportunity had fallen in the way of one more competent; but I have done the best I could.

Other Benevolent Institutions.

ENGLISH BAP. MISSIONARY SOCIETY.

Sixtieth Report.

Missionaries and Assistants.

Mr. and Mrs. Cowen, and Mr Littlewood, who had left their respective fields of labor, have returned to them; the former to Trinidad, and the latter to Nassau. In Africa, the band of brethren there has been weakened by the return to this country of Dr. and Mrs. Prince. The continued ill health of their daughter has compelled Dr. Prince to relinquish all hope of re-engaging in a work in which, as he has expressed it, he has found himself "doubly blessed." The illness of Mr. and Mrs. Clark has prevented them also from returning to Africa, though there is hope that a little longer stay in England may be blessed to at least the partial recovery of them both. In the meantime, the "Dove" has gone back to Fernando Po, with Mr. and Mrs. Newbegin and Mrs. Saker, and with Mr. and Mrs. Yarnold, lately accepted as teachers for Clarence.

In India Mr. Dannenberg has resigned his connection with the society, and is now on his way, at his own expense, to Europe. Others have been laid aside by age and illness, and Mr. Leonard has entered on his rest. He was present at the storming of Seringapatam, and is one of the many

pious soldiers who have owed their conversion to the labors of our brethren. He originated the Benevolent Institution in Calcutta for the instruction of country-born children, and was for sometime the superintendent of it, an office for which his intelligence and energy admirably qualified him. In the year 1816 he was appointed to Dacca, where his talents and attention raised the Bengallee and Persian schools to great eminence. For nearly forty years he maintained a most consistent character, and died amid the regret and esteem of all who knew him. Of the ten or twelve missionaries who became connected with the society in 1837, on its re-union with Serampore, most of whom were either born in India or had been there for some years, Mr. Leonard is the first who has been removed by death; while, of the ten who were sent out as the result of the appeal of our friend W. H. Pearce, but three remain. This speaks decisively in favor of an indigenous ministry; nor less decisively of the importance of having in the field a larger number of European missionaries than may be absolutely required to occupy the posts left vacant by the older brethren. Not a few who are now connected with the society in India have been engaged in the work for twenty years and upward. A few years more and all will have left their toil, and have entered on their reward, without, probably, any long interval be-

tween them; and yet we are not preparing to supply their place. Mr. Fink has been compelled by age to leave Chittagong, and Mr. Robinson, Dacca. At Delhi, Mr. Thompson has been laboring for upward of thirty years, and is the only missionary at the station; while everywhere our brethren are calling loudly for help, not so much to extend as to maintain their posts.

During the year Mr. and Mrs. Sale have been sent to India. A passage was given to them by the owner of the "William Carey," who has again and again expressed the hope that his vessel will never leave the shores of England for the East without carrying, on the same terms, at least one messenger of the Cross. Fifty years ago no English vessel could be found to take out the despised yet dreaded missionary; now, the acceptance of a free passage is regarded by an intelligent ship-owner as an honor. A mercantile house in Bristol, to whom the society is indebted for previous acts of kindness, have returned the passage-money of Dr. and Mrs. Prince, and have added other substantial proofs of their interest in the society's success. The Committee have also reason to know that a more just appreciation of the tendency of the labors of their brethren has become general, and that many are prepared to aid it, convinced that legitimate commerce has nothing to fear from the diffusion of religious truth.

In Canada, the aid of the society has been extended to eight brethren, instead of ten, as in previous years. In Ceylon and in the Bahamas, the necessary diminution of the society's grant has compelled our brethren to close several schools, and to dismiss the teachers. So that, instead of sixty-eight missionaries reported last year, there are but sixty-seven, and instead of 163 native preachers and teachers, there are now only 145.

Occupation of Laborers.

The labors of these 211 agents are very diversified. Of the 145 native preachers and teachers, about 100 are engaged during the day in teaching. In all the schools the Scriptures are read and expounded, and the missionary visits them, often every day. At the close of the day's teaching, and on the Lord's day, the teacher is the assistant of the missionary in bible and tract distributions. At certain seasons, his time is entirely devoted to this work, and the daily labor of the school is relinquished. Of the NATIVE PREACHERS, most are engaged as evangelists and assistants; but several in India, in Ceylon, and in the Bahamas, are pastors of churches; an ar-

rangement that would be extended but for the fact that it is found more satisfactory to employ the native brethren as evangelists rather than as pastors. So far as they act in the capacity of pastors, their salaries are generally raised by the churches under their care. The EVANGELISTS are engaged daily in reading to the people, and in expounding the Scriptures; in accompanying the missionary in his tours through the country, and in his services in the streets. In all capacities they are found invaluable helps.

The work of the missionary is necessarily more extensive than that of the native ministry. Some, as Messrs. Wenger and Lewis, give most of their time to the translation of the Scriptures. Mr. Leslie at Calcutta, and Mr. Williams at Agra, act as pastors of self-supporting churches. Mr. Leslie has also given much time to the revision of the Testament in Hindoocce, and Mr. Williams to the superintending of a considerable body of native preachers. Mr. Pearce and several others devote much of their time to the Bengalees; C. C. Aratoon, Shujat Ali, and the brethren generally in Northern India, to the Mahomedans. Each missionary has his school or schools; and in several, as at Patna, Calcutta, Serampore, Birbhum, Colombo, and Port of Spain, some of the children are orphans, and are supported by funds for which the missionary is responsible. Each has also a church or churches under his superintendence. Some spend several months in visiting the religious festivals of the people, and preach during the year to many thousands of persons. Others are engaged in preparing tracts and elementary books.—Some, like Mr. Denham and Mr. Pearce, train young men for the work of the ministry. Others give their time entirely to this work, as Mr. Tinson at Calabar, and Dr. Cramp at Montreal. Some are engaged principally in translating and printing the Scriptures, as Mr. Thomas at Calcutta, and Mr. Merrick at Bimbia; all in India are busily engaged in distributing them, the copies being supplied to the extent of 50,000 volumes a year by the liberality of the Bible-Translation Society and the American and Foreign Bible Society; while in Africa, America, Hayti, and France, the bible, in English, French, and Spanish, has been supplied by the British and Foreign Bible Society.

Some find it necessary and advantageous incidentally to promote the temporal comforts of the people. In Bengal, our brethren protect the poor convert against the cruelty and injustice of his heathen relatives. In Africa, they aid the cause of civilization by introducing the fruits of the

more favored regions of the tropics and the arts of Europe. In Trinidad and Tuscarora, they lay the grievances of the people before the government, and obtain relief.

Some of our brethren labor among our own countrymen in Canada, or among our neighbors in France. In Canada, the grants of the society are devoted to the partial support of eight or ten brethren, who are engaged as pastors of small churches in important towns and districts of that vast country. Several of these brethren travel over extensive regions. In the interior of that colony, and in Central America, our missionary labors among Indian tribes.

This vast diversity of labor is rather apparent, however, than real. Our brethren every where preach one gospel, and have one aim. Their agency has every where the same tendency. The school is maintained because there the children are qualified to read of the Savior of children for themselves; and the bible is translated, because it is itself the message. The temporal interests of the people are watched over on the same ground. By seeking to increase their temporal comforts, the missionaries exemplify in a faint degree the precepts of Christ. Every where, and by every means, they preach Christ Jesus the Lord. The amount of labor performed by our brethren in these engagements it is impossible to state.

The brethren who have been thus engaged require, under any circumstances, the cordial sympathy of our friends. They have foregone the blessings of Christian fellowship; they have a thousand disappointments from which in more favored lands they might be free; and when it is remembered that many of them are alone, sometimes among a million of people, that they have been waiting for years for help, that others have had to struggle with severe personal or domestic affliction, as Webley and other friends in Hayti, Page at Burishol, Lewis at Calcutta, Davies in Ceylon, and our brethren generally in Africa, nothing more need be added to secure our remembrance of them at the throne of grace.

Translations.

In the work of translation, the chief part of the report of the committee refers to biblical translation. In Africa the gospels of Matthew and John in Isubu have been completed, and the books of Genesis and Exodus. Other portions of Scripture are also ready, and wait only for printing. For the use of schools a volume of scripture extracts has been published. The gram-

mar and the gospel of Matthew in Fernandian, prepared by Mr. Clarke, have also been printed during the year. In Central America Mr. Kingdon has been engaged in improving his version of the Gospels in Maya; and Mr. Jenkins, at Morlaix, has completed the New Testament in Breton, and has circulated throughout that country nearly the whole of the edition. He speaks of the openings there as cheering in a very high degree. The Religious-Tract Society has recently placed at the disposal of himself and his brethren the sum of 100*l.* to be employed in translating and printing Barth's Bible Stories, and other books for the young. Many thousands of tracts have been printed by him during the year, at the expense of the Paris and London Religious-Tract Societies. Tracts on the doctrines of the gospel, as opposed to the errors of the Romish church, have also been printed by Mr. Law of Trinidad, who has been supplied by the Religious-Tract Society with paper for that purpose. At Delhi, our aged brother Mr. Thompson has printed several thousands of tracts, and has a promise from the same society of whatever paper may be needed.

The biblical labors of our brethren in Calcutta have been confined chiefly to the three vernacular languages of India—the Bengalee, the Sanscrit, and the Hindooee. The total printed during the year is 59,000, or since 1838, 639,057 volumes; or, in all, from the first, 887,122.

The number of the Scriptures circulated during the year amounts to 48,157 volumes.

The printing of the remainder of the Old Testament in Sanscrit, and the revision of the New, are advancing steadily; and reprints of the New Testament in Bengalee, Hindooee, and Hindoostanee are in preparation for the ensuing year.

Institutions for Native Agency.

In the important work of training young men for the ministry, the committee are able to report on the whole favorably. At Montreal twelve students have continued to enjoy the benefits of the Institution, four of whom are now settled and laboring with assiduity and success. Since this Institution was formed, twenty-six have been trained in it, and are preachers of the gospel. At Calahar, Jamaica, eight young men of good promise have been during the year in the Institution. At Serampore eight young men of good promise are under tuition. More than one of them are sons of missionaries. So in this department not less than thirty young men are engaged in studying the Scriptures, and are undergoing a course of elementary instruction

likely, under God, to make them able ministers of the New Testament.

Communicants and Converts baptized.

Beginning with Calcutta, it seems that in ten churches there are now in communion 532 members, of whom sixty-five were baptized during the year. The other churches in Bengal Proper are nine. They contain in all 571 members, of whom fifty-eight were baptized last year. In other parts of India there are 796 members, of whom eighty-two have been baptized during the year, making 205 in all; the total number of members in thirty-four churches being 1899.

In the Bahamas the number of members is 2612, of whom 150 were added last year. In Trinidad twenty-two have been baptized; the total number of members being 117. In Hayti seven have been baptized. In Africa the additions have amounted to ten, and the total number of members is about 110.

While our brethren have been encouraged by these results, the actual number of members in connection with their churches has suffered diminution.

These statements of the results of the labors of the year are but partial. We can record at most those only that are seen. Several hundreds have been baptized; several thousands have been taught; 50,000 volumes of the Scriptures have been distributed, and at least as many thousands of tracts. But four or five times fifty thousand persons have read them.—*Miss. Reg.*

CHURCH MISSIONARY SOCIETY.

Western Africa.

Steadfastness of Converts under trial.

In seasons of affliction, and on the approach of death, the converts are often grievously tempted by the suggestions of their unbelieving relatives. We present the following instances of some who have not been moved away from the hope of the gospel, but who have held the beginning of their confidence steadfast unto the end. Mr. Crowther writes—

April 16, 1848.—Having been informed that one of our female communicants was dangerously ill, accompanied by six members of the church I went to visit her. She seemed to be fast approaching her end. I questioned her on whom she placed her hope. She replied, “on none but Jesus Christ, who died for me.” She said her heathen relatives had tried all they could to persuade her to make country-fashion in

order to obtain her recovery, but she refused. Her husband was not at home. As I looked around the room, I saw a figure of the devil in a corner. I asked her what that was. She said her husband placed it there, being urged by his friends to do so, or else he would lose her, and that he had put it there quite contrary to her wish. She had declared to him she would have nothing to do with it, because such a thing could never help any person. After I had prepared her mind to wait for the solemn hour of her dissolution, by bringing to her remembrance the safety and felicity of Christ’s people under his tender care, as recorded in Psalm xxiii, I committed her soul to the keeping of the good Shepherd of his flock, in whom she trusted.

April 20.—This morning the above communicant was reported to be no more, her spirit having taken flight, as we all believe, into the region of bliss. It seems that immediately on the return of her husband, the day I visited her, she insisted upon his removing the figure of the devil from the room, which he did, to the great relief of her mind. She was one of those who had been much troubled by their heathen relatives, because she would not join in the worship of their gods, which they believed had brought them back from Sierra Leone; but she endured all, and remained steadfast to the end. Her superstitious husband wondered at her sincerity in her Christian profession. In the afternoon Mr. Müller committed her remains to the grave in the house of one of her relatives.

May 10.—A sick candidate, a woman from Sierra Leone, belonging to Mr. Müller’s district, was removed hither a few days ago. Our communicants, who always visit any such member, soon reported it to me, and requested me to go with them to see her, which I did. The poor woman told me she had requested her friends to remove her here, to avoid the importunity of her heathen friends and relatives to purchase country gods, that she might obtain her health again; but as she had given herself into the hand of Christ, she would not look back; whether in life or death, she would cleave to him alone.

July 26.—I visited the sick woman. She appeared to be fast approaching her end. She could not speak to me; but, on hearing that I was come to see her, she stretched out her hand and shook hands with me. I spoke to her, and prayed with her. What she told me a few days previously was satisfactory to my mind, and confirmed my hope that she continued to rely on Jesus alone for salvation. I found her at that time getting very weak; she could not sit up unless supported. I asked

her what she thought about death. She replied that she was ready, only waiting for her Lord and Savior. I asked whether the priests did not continue to trouble her, as they found she was getting weaker. She said that she had forbidden their coming near her; and also, that her relatives should have nothing to do with her burial; that she had directed her Christian friends to superintend her funeral, so as to exclude the heathen, lest they should make country-fashion. She was a sufferer for a long time, but an example of patience to all around her. She died in the night, in the hands of her Christian friends.

July 28.—Taking advantage of the directions the above poor woman had given about her burial, after some reluctance on the part of her heathen relatives I prevailed on them to give up the body. Having had a decent coffin made, the corpse was borne by our candidates, and was orderly taken to Ake church, followed by a large number of people. Spectators flocked on all sides to witness the procession of a Christian funeral—a striking contrast to the custom of the country on such an occasion, when they run about the streets with the cover of the coffin, decorated with all kinds of fine cloths they can muster, firing muskets, drumming, and shouting all about the town as if they were possessed. The coffin being taken to church, I read the burial service, and addressed a few words to those who were present on the solemn subject of death; after which the corpse was taken to the place selected for our burial ground, where I committed it to the earth till the resurrection day. The natives were pleased with all our proceedings but this one thing, that we bury our dead in the open air instead of the house, as the natives do. However, having broken through this custom, as we must through many others, we hope to show, by example, the decency, as well as the propriety, of having a fixed place of interment.

Opposition to the Missionaries—Encouraging Firmness of converts.

It would be contrary to the experience which the past history of the Christian faith presents, to suppose that aggressive movements of this description on the kingdom of darkness would be permitted to proceed, without arousing the active opposition of "the god of this world," and calling forth, in some form or another, the dormant enmity of the natural mind. Mr. Crowther, in his Journal, thus proceeds to relate the measures adopted by the Babbalawo, or priests of Ifa, to arrest the progress of the truth—

June 16, 1848.—The Babbalawo, who

chiefly live by their craft, have been very uneasy at being forsaken by a great number of their customers, who used to apply to them for consultation and sacrifices. They are trying to get our candidates back by persuasion and argument, as well as by threats, none of which have yet succeeded. They have of late begun to take another step, which they believe will answer their end, as follows:—many of the men, belonging to my class of candidates of Igbore town, are yet single; and some of them have already engaged young women for their intended wives, on account of whom, according to the fashion of the country, some cowries have been paid to the parents. Before marriage takes place, sacrifices must be made to the gods under whose auspices the bride is supposed to have been born and protected. The young woman must also purchase some gods, to worship in her husband's house, in order that she may have children, wealth, and peace.

The father—himself a Babbalawo—of an intended wife of one of the candidates in my class, sent to inform him that the young woman was now marriageable; but, as he was going to church, and had thrown away his Ifa, and taken a book instead—the primer, which he learns at school—he could not marry his daughter unless he would worship Ifa again, and purchase "osha" for his daughter. If the young man would not do this, the father said he would return him the two bags of cowries which he had paid on her account, and his daughter would be taken away from him. The young man replied, that the father was at liberty to do what he pleased as regarded his daughter; Ifa he would no more worship, nor purchase "osha" for any body else. It was his intention to marry the young woman only according to the law of God, and not according to the fashion of the country; and if he did not like that, he might return his two bags of cowries without any further expenses to himself. If nobody would give him his daughter to wife in Abbekuta because he goes to church, he would, when disposed, ransom a slave for his wife without any farther trouble.

As the two bags of cowries cannot be produced forthwith, having been squandered in purchasing "osha" and making sacrifices, he was obliged to go to the head Babbalawo to interfere in the case. Accordingly, the head Babbalawo went from one headman to another, having hired them for twenty-five heads of cowries, who have been consulting together with the war chief of Igbore Town how to check the people from going to church and adopting the religion taught there. A meeting was held in the house of Olufoko, the elder chief

of Igbore, and John Taylor, a relative of Olufoko, and a very useful helper to us, was charged with corrupting the people of their town, at the same time insinuating, that, by our preaching, we indirectly said that the Egungun and Oro were nothing, because the people have been taught that there is salvation in no other, whether in heaven or earth, and therefore they should worship nothing else, but God only. But John Taylor, being an elderly person himself, who knew as much of the fashion of the country before he was sold into slavery as any of them, challenged them all to prove if any of the missionaries had made mention of Egungun or Oro, and whether there were any double dealings in the doctrine preached by them. If they felt uneasy because the people forsook the religion of the country, it must be that there is something amiss in it. The accusing part left without coming to any decisive conclusion. This meeting was privately held by the Babbalawo and war chief of Igbore Town alone. John Taylor and the young men came to me for advice, which I gave, and encouraged them to bear all patiently, and not to behave amiss to their headmen; to be respectful to them always, but to stand fast on the side of truth.

None of the candidates manifest any fears, or betray any feelings of regret that they have enlisted themselves among those who desire to serve God. On the contrary, the number of our candidates is increasing. One of our candidates has been taken ill, and every one of his heathen neighbors has been on the look out that he would beg the pardon of the god whom he had forsaken. They urged him to consult the Babbalawo, to know how his sickness came; but he would not; consequently they all forsook him, leaving him to his book—primer—to cure him. When he was a little better, he was removed to a farm village by his brother, his only and constant attendant, himself a candidate, in order to avoid the frequent annoyance of his heathen neighbors. May those who are tried and tempted by Satan find Christ a present help indeed!—*Id.*

LONDON MISSIONARY SOCIETY.

Delhi.

From a letter from Mr. Thompson, we extract the following interesting information respecting a missionary tour in which he has been engaged.

Visit to Garhmukteshwar Fair.

Nov. 4, 1848.—Here I am, through mercy, another year, to meet and labor among the multitudes drawn hither at this

season of the year to bathe in the Ganges, in the expectation of washing away their sins and being saved; and I pray it may be my happiness to labor with earnestness in making known the truth, and in seeking to apply it to the condition of my hearers.

At Daana, as I passed a day in the serai, I was happy in being recognized by a well-spoken, respectable Muhammadan, who, being no stranger to our books, earnestly desired to have more; and as soon as he received and carried them to a party of his friends, I saw them eagerly take and open them, to acquaint themselves with their contents. At Hanper there was a number of applicants for *the words of Jesus*, and they were thankful for the smallest portions given them. Inquiry may be promoted and knowledge diffused by these distributions among persons who seem not to have met with our books before. I here had the opportunity of worshipping with three individuals who by their situation are destitute of the public means of grace.

At this place, where I arrived to-day, I met with an uncommonly attentive reader of our books in a Muhammadan, who sat for hours patiently perusing them. Others from Bijnour came, and took books, for which they seemed thankful, but did not stay long. Two Sikhs from Shahabad beyond Umbalah, came, read, and took books, and desired to know their purport. I gave them a brief history of redemption, stated the objects of missionary labors, and the divine purpose of subjecting all mankind to the faith of the gospel, and leading them to confess that Jesus alone is the Savior of the world. The men owed that they had taken our books from Hurdwar with the intention of reading them, but were dissuaded by brahmins and others who spoke against them. I said their trade in the souls of men was in danger. The men resolved to read and fully understand the books now.

On the 6th a good number attended to hear and take books, and have a better understanding of their purport. Some think that the contents of our books agree with certain portions of their shastras, and therefore profess to esteem them; while others will have nothing to do with them, as being contrary to generally received opinions and practices.

An Interesting Youth.

A young brahmin of Garh, named Hazari, said he had a great esteem for our books, greater than that of scores who had taken books from me year after year; and in proof of his assertion he went home and brought forward a copy of the Hindi New Testament, which he said he had had six

years, and that his father had brought it from Delhi for him; he had this book carefully wrapped in a juzdan or cloth case. Perceiving the binding to be injured, and that the edition was of 1818, I offered to exchange it for a copy of more recent date, but he seemed startled at the idea of parting with it, though it was to exchange it only. "No," he said, and took up the book in a fright, as if it would be taken away from him. I wish I had the whole of the Old Testament to gratify him with the gift of it; yet if he believes to the saving of his soul, what more does he need of divine writ to assure him of salvation through the Lord Jesus Christ? He is, however, young, and if his life should be spared, and he continue to love the sacred writings, he may yet meet with the entire volume of God's word, and thereby have his joy increased in God's salvation, which appears to be the object of his search. A young Hindu pupil of the Rev. Mr. Moore's school at Agra, seemed anxious to become fully acquainted with the meaning of the New Testament, and when presented with a comment on the parables of our Lord, was very glad and said, "This is what I want! I wish to understand the New Testament."

A little hrahmin boy of Delhi recognized me, and asked for a book, on which I offered him a tract: he refused it, and said he wanted a gospel, the book of glad tidings! Oh, that this would become the general desire and anxious wish of all the youth of India, even to have the gospel, whether preached or in its written form.

Missionary Efforts.

A few Punjabis who are located near us, have been amongst the most attentive of our hearers these three days. On the 7th and 8th we were much distressed by fierce west winds and sand storms, which through a great part of the day hindered our doing any thing satisfactorily; but some scores of men came to us at different times, and particularly at the close of these days. We read, discoursed, and prayed and sang at proper periods. Some few bairágis, who are mad upon idols, when the declaration against idolatry began to be read, rose and went away, while the rest of the hearers continued to the last, seemingly impressed with what they had heard, though every thing was contrary to their views and practice. The greater part of those who heard were strangers to the doctrine of our books. One man, a Muhammadan, was desirous to receive our controversial tracts. On the 9th and 10th we had greater numbers to hear the word, ask for the New Testament and parts of the Old. Most of the latter were

Muhammadans from Umroha, Chundansi, Bijnour, and Moradabad; and they were anxious also for controversial books and tracts, which they had heard of or seen.—*Lon. Miss. Herald.*

AMERICAN BOARD OF COMMISSIONERS.

Nestorians.—Letter from Mr. Cochran, April 28, 1849.

Revival Incidents.

As Mr. Cochran has charge of the seminary at Seir, he has given a brief sketch of the revival in that institution from the beginning. His account of this work of grace, as might be expected, is very animating; but as the most important facts have already been communicated to the Christian public in this country, only a single extract will be inserted in the Herald now. In describing the revival, from the commencement of the year to the date of this letter, he comes to the following stage in its history.

On the first day of February, we were visited with a fresh baptism of the Spirit, more affectingly powerful than the first; and in the judgment of all it far exceeded anything that had ever before been seen in Oroomiah. On the previous day apprehensions had been expressed that there was an abatement of feeling and interest. Christians became alarmed, and addressed themselves anew to their work. The unoccupied portions of the day, and much of the ensuing night, were spent in solitary prayer. The importunity and wrestling urgency of their supplications were truly wonderful. To myself, although I had seen many precious revivals in my native land, it seemed that I had never beheld any that in this respect was so intensely interesting, and so promising of great and glorious results. It was the struggle of earnest and burdened souls. "Give me the blessing, or blot out my name from among the living;" "Restore unto us the joys of thy salvation, or let us die pleading for the blessing," was the feeling. And while they were yet praying, the answer was given.

On the morning of the first of February the heavens were indeed bowed, and the Lord of Sabaoth came down with fearfully searching and quickening power. The seminary assembled for its ordinary exercise; but the young men seemed more like culprits, dragged to the block for execution, than like youth in pursuit of knowledge. A load of sin and a burden for the salvation of sinners were upon every soul. A prayer was offered; another and another followed; all of which seemed only to increase the agony and intensity of desire

for the blessing of the Lord. Being convinced that a matter of greater moment than the acquisition of science was pressing on their minds, I suspended study, and exhorted the boys to repair to their closets, to implore relief and to ask for pardoning mercy from their grieved but compassionate Savior. The prayer closets attached to the seminary buildings, and all the unoccupied rooms, were immediately filled; and yet a majority of the pupils had no place to give vent to their burdened hearts. Hamis, the brother of Deacon Tamo, proposed prayer in the yard; and there, on a

winty day, for nearly an hour, these youth were pouring forth their earnest prayers to heaven for pardon and salvation. It was a scene more solemn than language can describe; and it seemed to me more like the dread assizes of the judgment day, than any thing I had ever before seen. It was the Holy One coming to Zion, not in the "still small voice," but in the "rushing mighty wind" of the pentecostal hour. Mar Yohannan, then present, and equally burdened apparently with his own sins, beheld these manifestations of the Spirit's power with deep amazement.—*Miss. Her.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

GERMANY.—Mr. Lehmann writes from Berlin, July 26, 1849, that the church there enjoys constant prosperity. The meetings are well filled, and several new converts have applied for baptism. Sixteen have been received into the church within the last quarter.

GREECE.—Mr. Buel writes July 18, that the audience attending his preaching for the last few weeks has numbered from twelve to fifteen. He adds—"Two young men that frequently unite with us in private prayer are zealous students of the bible, and give some cheering evidence of real piety. But obedience to the whole truth requires more self-denial than they yet seem to possess."

TELOGOOS.—Letters from Mr. Day, dated June 2 and 7, in the neighborhood of Nellore, present some encouraging features. In company with Mr. and Mrs. Jewett he had been present at three heathen festivals. At one of these, the number assembled was supposed to be thirty or forty thousand. They preached to individuals and to groups amounting in all to several thousands; and distributed many Christian books. Mr. Day remarks that not a copy of a bound volume was torn or otherwise destroyed, and not an abusive or scornful word concerning the missionaries or their religion was spoken. Also, that the people have very little confidence in their native religion, and no one attempts to defend it.

ASSAM.—Mr. Stoddard, in a letter dated at Nowgong May 21, speaks of the first year of his missionary life as one of the happiest he ever experienced. He remarks that the school left in his charge numbers thirty boys and ten girls. The church has passed through some trials, but is on the whole in a prosperous state. He writes that Mr. Bronson's youngest child had been removed by death April 29.

TAVOY.—Mr. and Mrs. Benjamin reached Tavoy the ninth of April.

ARRACAN.—Mr. Abbot, in a letter dated Sandoway, May 15, communicates the intelligence that early in April he had made another attempt to enter Burmah Proper by crossing over the hills from the head of the Bassein river. But the governor of the Bassein district having become alarmed, had forbidden his further progress, and he was forced to return.

CHINA.—Mr. Goddard writes from Ningpo, May 7, that a hopeful convert was to be examined the next day, who if approved would soon be baptized. He adds that a few others attend worship regularly, and give some encouragement.

MISSIONARY ROOMS.

At a recent meeting of the Executive Committee, the Secretaries were instructed to institute immediate inquiries as to the practicability and expediency of extending

our missionary operations among the Karens, especially with reference to new stations in the regions north and east of Maulmain. Communications lately received from the stations already established give the Committee reason to hope that the time is at hand in which missionaries may be sent to prosecute the work of evangelization among Karens in Burmah and Siam, beyond the reach of existing operations.

The request of Mr. Oncken for an additional appropriation of one thousand dollars, for the support of seven new laborers in Germany, has been complied with by the Committee; and it is probable that other applications will come from the same quarter, which the Committee will not feel at liberty to decline.

Two brethren have recently been appointed missionaries to Asiatic missions, who, with some others, we hope, are to sail the present season. Mr. Vinton and the two Karens expect to return to Maulmain at the same time, but it is not probable that Mr. Kincaid, reappointed a missionary to Ava, will be able to depart before the ensuing spring.

DONATIONS

Received in July, 1849.

Maine.

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| State Convention, col. after an address by Mr. Bronson, | 24,49 |
| Lincoln Asso., A. Perkins tr., viz.—Camden, 2d ch. | 41,91 |
| Bowdoinham Asso., W. R. Prescott tr., Bowdoinham quarterly meeting col. 10,36; Litchfield ch. 13,84; West Gardner, Currier & Robinson 3,00; Monmouth, ch. 5,50; Hallowell, ch. 62,36 | 95,06 |
| Waldo Asso., R. Frye tr. viz.—Belfast, ch., Mr. McCrillis | 1,00 |
| Damariscotta Asso., B. W. Plummer tr., viz.—Bristol, ch. Mr. Carter 50c.; Damariscotta ch. 100,00, | 100,50 |
| Cumberland Asso., J. Chandler tr., Brunswick, Main st. ch. 1,07; Bath, Mr. Hildreth 5,00, | 6,07 |
| Washington Asso., Wm. Brown tr. col. at the Asso., 9,40; Cherryfield, ch., Lydia Leighton 5,00; Mrs. J. Johnson 1,00; Lubec, ch. 3,30; East Machias, ch. 12,27, | 30,97 |
| Hancock Asso., Daniel Morgan tr., viz.—Sedgwick, 1st ch. per Rev. J. Wilson, agent, | 50,00 |
| | 350,00 |

Vermont.

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| Charlotte, ch. 4,00; Derby, Mr. Lyon 2,00; Albany, Euvie Kendall 5,00, | 11,00 |
| Bennington, ch., per Rev. O. Dodge, agent, | 33,37 |
| | 44,37 |

Massachusetts.

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| Osterville, Cora Lovell, for Assam Miss., | 10,00 |
| Roxbury, "Hellen Aurelia, for Assam Orphan School," | 5,00 |
| Medfield, ladies 10,00; Lowell, "a few friends" 45,00, | 55,00 |
| Boston, "a friend" 5,00; Baldwin Place S. School 12,81, | 17,81 |
| Watertown, Samuel Stickney 5,00; Framingham S. School, C S. Whitmore supt., for sup. of an Assaioese lad named Carleton Parker, 25,00; West Dedham Fem. Mite Soc. 17,15, | 47,15 |
| | 134,96 |

Rhode Island.

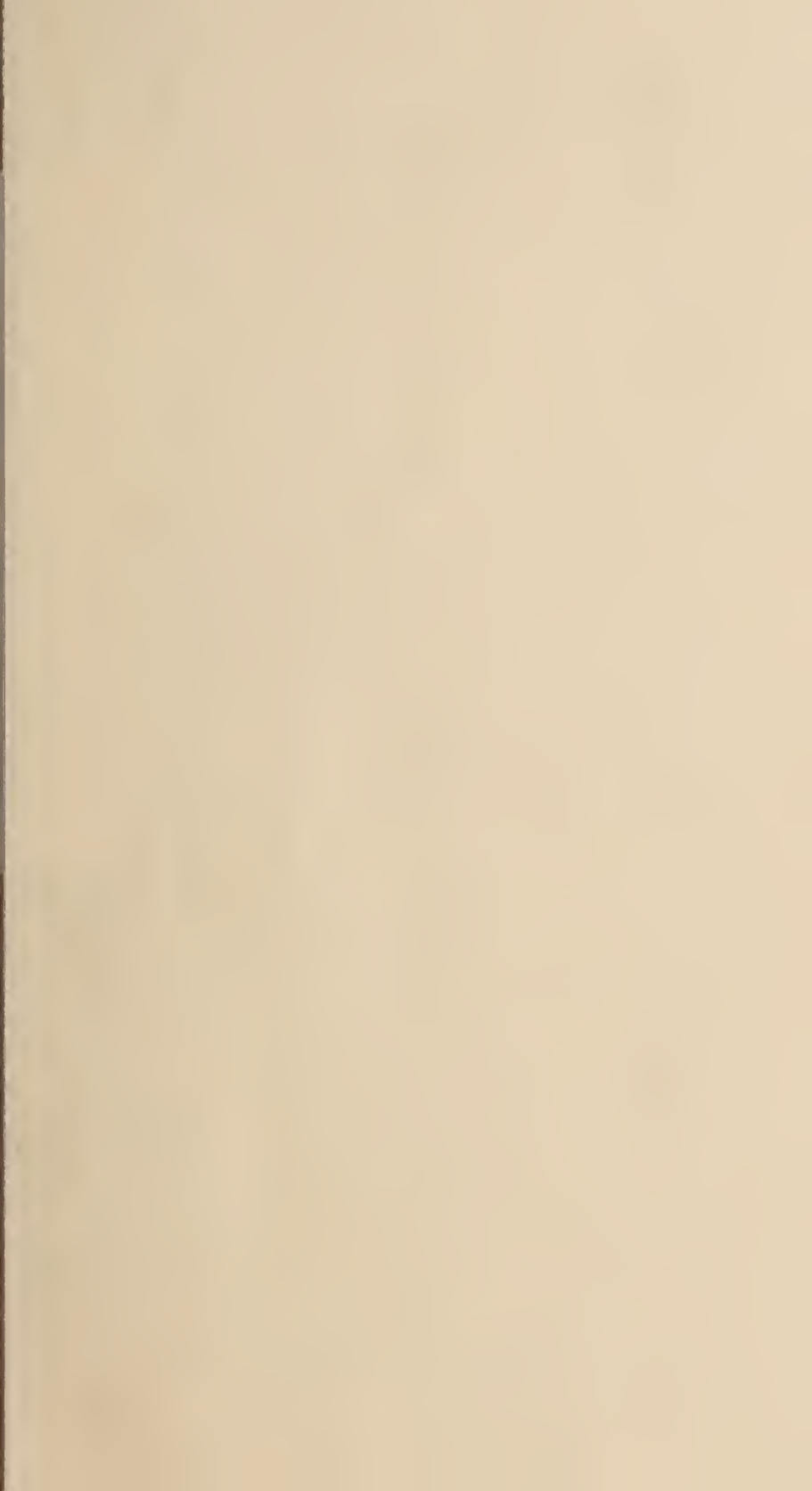
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| R. I. State Convention, V. J. Bates tr., viz.—Warren, ch. and Soc., John Hail tr., mon. con., 12,29; Lime Rock and Albion, ch. 13,00; Valley Falls, 1st ch. S. Sch., Amos Babcock tr., 14,66; Providence, 3d ch. Fem. Miss. Soc., Miss Phebe Jackson tr., to cons. Albert G. Stillwell L. M., 100,00, | 139,95 |
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Connecticut.

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| Conn. Bap. State Conv., Wareham Griswold tr., of which 200,00 is from Suffield, 2d ch., 100,00 from Bristol ch., to cons. Rev. Lester Lewis L. M.; 200,00 from Hartford 1st ch, to cons. Joseph B. Gilbert and Chauncy G. Smith L. M.; 450,00 from Hartford, South ch., to cons. George Lovis, John C. Dickinson, J. C. Jackson and John W. Clarke L. M., and Rev. L. H. Wakeman and Henry Alling L. M., by a vote of the Board, | 2010,46 |
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New York.

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| Berlin, ch. 5,25; Grafton, ch. 1,50; Kingsbury, ch. 1,00; West Hillsdale, ch. 54,00; Shaftsbury Asso., 8,00; Cohoes, ch. 10,87; Rondout, ch. 20,00; Phillipstown, 1st ch. 4,00; Athens, ch. 24,57; Sand Lake, 2d ch. 35,00; Hudson River Asso., A. R. Fox tr., 87,73; Claverack, Adam Van De Boe 100,00; Galway, 2d ch. 3,00; Gloversville 46,00; Milton, ch. 18,12; Broadalbin, ch. 20,00; Ballston Spa, ch. 38,67; Saratoga Asso., A. Peck tr., 111,63; to cons. Adam Van De Boe, Rev. Cyrus Shook, Rev. Daniel Robinson, Nathaniel Waterbury and Mrs. Roxana B. Corwin L. M., per Rev. O. Dodge, agent, | 589,34 |
| T. Dusenbury 1,00; Livonia, 1st ch. 15,00; Joab Carpenter 1,00; | |

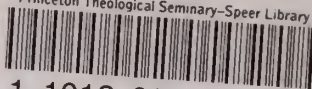


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Baptist Missionary Magazine

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